

24 Hour King James Seminar

1

Rules for Defending the Bible

The ONLY Rule: The Bible is our final authority in all matters of faith and practice.

I. Don't rely on stupid statements

A. Why do men say, "Defend the Bible?! I'd rather defend a starving lion!"

1. It sounds cool & they want to be cool.
2. They are too lazy to study the subject and it exempts them from having to study.
3. They are cowards, afraid to engage the adversaries to the Bible and use this statement to hide their cowardice.

B. Say, "You are weak. You are worthless. You have no power."

1. To a pro-wrestler.
2. To a football player.
3. To a member of the Mafia.
4. To the Bible.
5. The Bible cannot speak by Itself. It needs someone to speak on It's behalf, to **DEFEND** it.

II. Don't define the Bible by the statements of men

A. "Our English Bible is just a translation and everybody knows that a translation can't be inspired."

1. If this statement cannot be found in Scripture then it is nothing more than the authoritative statement of **Vain Man**.
2. Do you know of a book/chapter/verse that substantiates this statement?

B. "Our English Bible is just a translation and everyone knows a translation cannot be inspired."

1. If this statement cannot be found in Scripture then it is nothing more than the authoritative statement of **Vain Man**.
2. Do you know of a book/chapter/verse that substantiates this statement?

III. Don't subjugate yourself to Bible haters

A. NO ONE has the "right" to demand answers but not be obligated to give any themselves

1. Only offer to answer a question if you get to ask one in return

IV. It's a HEART issue

A. Although we deal with the brain any matter of "belief" is a heart issue

1. Salvation is a heart issue
2. Accepting biblical doctrine is a heart issue

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3. If someone rejects the Gospel do you **change it** to a more acceptable version?

V. Don't be too lazy to study

A. Lazy men use intimidation & pyrotechnics

1. Spelling changes
2. "...purified seven times"

VI. Don't undercut the efforts of a fellow "Bible believer"

A. Remember who's on our side

1. "TR Men" are not our enemies...although they don't know it
2. The "Sin unto Death" is not disagreeing with **you**."

VII. Learn from Jesus Christ and the American soldier

A. Jesus Christ

1. Never tried to win an adversary
2. Was kind to the needy

B. The American soldier

1. Relentless in battle. They fight & fight & fight until the enemy surrenders
2. Kind to noncombatants. Only US soldiers can mercilessly destroy an enemy and 30 minutes later be passing out candy bars to kids

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2

Definition of Terms

I. Words

A. Words, Names & Symbols Used in the Field of Textual Criticism

1. Autograph - the original writing
2. Manuscript - a portion of ancient writing
3. MS - abbreviation for "manuscript"
 - a. e - Evangelists: (the Gospels)
 - b. a - Acts & the Catholic Epistles: (James, 1 & 2 Peter, 1,- 3 John, Jude)
 - c. p - Pauline Epistles, including Hebrews
 - d. r - Revelation
 - e. * - "lacuna," lacking some portion
4. MSS - abbreviation for "manuscripts"
5. Papyrus - cheap paper made from reeds like newsprint
6. Papyri - plural of papyrus
7. Vellum - leather / animal's skin
8. Scroll - parchment or vellum sewed together and rolled up at the ends
9. Codex - a manuscript in book form
10. Codice - plural of codex
11. Text - the readings of extant MSS compiled into one volume
12. Koine/Koine Greek - common "man in the street" Greek
13. Classical Greek - high sounding, art form
14. Minuscules - lower case Greek letters - man
15. Cursives - minuscules in "flowing form" - *man*
16. Majuscules/Uncials - upper case Greek letters - MAN
17. Lectionary - scripture portions used for worship in absence of a complete Bible, similar to the scripture portions in the back of hymnals
18. Copy - a copy of the Bible from Greek to Greek
19. Version - a copy of the Bible from Greek to another language
20. Edition of a Greek text - a scholar's edited opinion of the extant MSS
21. Early church fathers - teachers/ preachers of the first four centuries
22. Palimpsest - MS with writing scraped off and written over top of
23. Extant - exists today
24. Torah - Law or Guidance
25. Pentateuch - "The Five Scrolls"
26. Lower Criticism - a study of what the hard, extant witnesses say
27. Higher Criticism - a study of what the writers of the witnesses **meant** when they wrote.
28. GNT - Greek New Testament
29. NA - Nestle-Aland GNT: NA²⁶, NA²⁷
30. UBS - United Bible Societies: UBS³,

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II. Manuscript Nomenclature

A. Minuscules/Cursive MSS (2907 in number)

1. A number in Italics
 - a. *1*, eap, (used by Erasmus)
 - b. *1r* = 2814, r, (used by Erasmus)
 - c. *4e*, e*
 - d. *4ap* = 2816, ap
 - e. 336, apr (Lost)
 - f. 461, e*, (oldest dated minuscule, 835 AD)
 - g. 2907, e

B. Majuscules/Uncial MSS (322 in number)

1. Block capital boldfaced - English, Greek, or Hebrew letter
 - a. All MSS have a **number**
 - 1) **03**, (**B**, Vaticanus), eap*
 - 2) **028**, (**S**, Vaticanus 354), e
 - b. Many MSS have an **English letter**
 - 1) **A**, (02, Alexandrinus), OT , eapr*
 - 2) **B**, (03, Vaticanus), eap*
 - 3) **C**, (04, Ephraemi Syri Rescriptus), eapr*
 - 4) **He**, (**013**, Seidelianus II [Wolfii B]), e*
 - 5) **Ha**, (**014**, Mutinensis), Acts* [no Catholic Epistles]
 - 6) **Hp**, (**015**, Coislinianus), p*
 - c. Many MSS have **names**
 - 1) Vaticanus, (**03**, B,) eap*
 - 2) Vaticanus 354, (**028**, S) e,
 - 3) Vaticanus 2066, (**046**) r
 - d. A Greek (capital) or Hebrew letter
 - 1) **ā** [Aleph], (**01**, Siniaticus), eapr
 - 2) **Θ**, (**038**, Coridethianus), e*

C. Papyrus MSS (127 in number), [In recent editions of the Critical Greek text the "P" has been made ornate in an attempt to mentally increase the value of the MS to the viewer.]

1. A number preceded by a lower case "p"
 - a. pl, Matt.1:1-9,12,14-20, 2 fragments
 - b. p5, John 1:23-31, 33-40; 16:14-30; 20:11-17, 19, 20, 22-25, 2 fragments
 - c. p22, John 15:25-16:2, 21-32, 2 fragments from a scroll
 - d. p127 Acts 10:32-35, 40-45; 11:2-5; 11:30-12:3, 5, 7-9; 15:29, 30, 34-41; 16:1-4, 13-40; 17:1-10, 8 fragments

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D. Lectionaries MSS (2451 in number)

1. A number preceded by the letter "L,"

a. L1, e

b. L1611, ea*, palimpsest: lower text **0209**

c. L2451, John 18:18-28; 20:4-15; Mark 1:2, 3, 5, 7, 8, 1 fragment

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3

Theories of Inspiration

1. Different Views of Inspiration

A. Man writes > God approves = the writings are now considered “inspired.”

1. Definition:

- a. In this view a man can write anything. God looks it over and either approves or disapproves. How would you recognize His approval? If He liked what He read, He put it in His Bible and it “becomes” inspired.
- b. The underlying rule for this view is: “God put it in the Bible, therefore it’s Scripture.”
- c. This view puts the importance on **the Book**.

2. Problems with this view

- a. This is the view which leads to wanting to include Martin Luther King’s “Letter from a Birmingham Jail “ into the text of Scripture. Proponents say that the Bible is an **open** revelation and therefore “new” Scripture should be added. What do they define as “new” Scripture? Whatever they read that agrees with their political philosophy.
- b. This is what today’s Humanists ascribe to modern prose & poetry in an effort to exalt it to equality with Scripture.

B. Inspiration > an inspired man writes = inspired writing

1. Definition:

- a. In this view every word the inspired man writes is directed from God.
- b. “God inspired certain men to write so whatever they wrote is Scripture.”
- c. This view puts the importance on **the man**.

2. Problems with this view:

- a. At first glance this view seems correct. It fairly well parallels what most Bible believers claim to believe about the origin of Scripture. But the tendency is to ascribe inspiration to a **man** rather than **God**. Because the Apostle Paul penned words that were undoubtedly inspired, it is easy to apply “inspiration” to **anything** he wrote. But this would be a mistake, for not **everything** that Paul wrote was inspired by God. Consider the following examples:

1) Paul’s “Epistle to the Laodiceans” - In Colossians 4:16 the Apostle Paul writes, **16** *And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.*

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a) Here is written confirmation that Paul wrote a letter that is not included within the canon of Scripture. Yet it is that **exclusion** that confirms that the words of this epistle were the **uninspired** words of a great Christian rather than the **divine** words of God.

2) Paul's lost Epistle to the Corinthians - The book you know as "**Second** Corinthians" is actually "**Third** Corinthians." The Book you know as "**First** Corinthians" as actually "**Second** Corinthians."

In 2 Corinthians 13:1 the Apostle clearly states:

*This is the **third** time I am coming to you. In the mouth of two or three witnesses shall every word be established.*

Was this in reference to his third VISIT rather than a third LETTER? No. Look at 2 Corinthians 12:14.

In 2 Corinthians 12:14 he had already stated: *Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.*

You see, in 2 Corinthians 12:14 Paul stated he "*was ready*" to visit the Corinthians a third time. But in 2 Corinthians 13:1 he stated that this was the third time **he had** come to them. This was the third time he had come to them in **writing**, not physically.

This is confirmed by what he had said in 1 Corinthians 5:9, "*I wrote unto you in an epistle not to company with fornicators*": Here he is referring to a letter he had written the Corinthian church **before** he penned the one they were presently reading. The one you know as "First" Corinthians.

Thus, the Apostle Paul had written a letter to the Corinthian church **before** he wrote "First" Corinthians. He could not have made reference to this letter in "First" Corinthians if he had not previously written it.

Then do we need to find this first letter and add it to the Bible?

No. If you were able to locate an extant copy of this epistle you would be in error to add it to the text of Scripture. You can rest assured that if Paul's **actual first** epistle to the Corinthians had indeed been "God breathed" it would already be in the Bible. Paul wrote **three** epistles to the Corinthian church, but God only inspired the latter **two**.

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C. Correct View: Divine Inspiration > writing is produced > Divine preservation = Scripture.

1. Definition:

- a. This view begins and ends with God's actions. (Remember: God is the "Alpha" **and** the "Omega.")
- b. "God inspired it and it is in the Bible, therefore it's Scripture."
- c. This view puts the importance on **God**, in which He uses both the **man** and the **Book**.

Using this view, God is free to use **any** man to speak or write His inspired words. He is also free to use **any** man to preserve His Divinely inspired words. His **confirmation** of their inspiration is the fact that He has miraculously placed them into the canon of Scripture. That's how you know Paul's **second** and **third** epistles to the Corinthians were inspired, but not his **first**.

The Bible is now a **closed Book**. No new Scripture can be added. It was **opened** by the initiative of God and **closed** by Him also.

There are several examples of this biblical truth.

Examples

1. **John 4:37**- *"And herein is that saying true, One soweth, and another reapeth."* Here, with what would seem a casual statement, Jesus assigns **inspiration** to a statement made long before and not even **recorded** in Scripture to this point.

a. Who made this statement? You are never told. Why? Because it is not important. What **is** important is that God has assigned "inspiration" to these words. Were they "inspired" **before** Jesus approved them? That is for you figure out. But if they were, nobody knew it until the Lord's revelation of the fact in John chapter four.

2. **1 Samuel 24:13** - There is a similar occurrence in 1 Samuel 24:13 where David quotes the words, *"Wickedness proceedeth from the wicked:"* which he ascribes to something known as "the proverb of the ancients."

a. Who were these "ancients"? You are never told. Was everything else they wrote "inspired"? Obviously not. Were these words "inspired" **before** David revealed their existence? If so, no one knew it. It was their inclusion in the Bible that assures the reader of their divine origin.

3. **Acts 17:28** - The Apostle Paul quoted **unsaved poets** in his **inspired** writings. He did this in Acts 17:28, *"For in him we live, and*

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move, and have our being; as certain also of your own poets have said, For we are also his offspring.”

a. Who were these poets? It does not even matter. What else did they write? Whatever it was, it **wasn't** inspired or it would be in the Bible.

4. Titus 1:12 - Here the Apostle repeats this process when he says in Titus 1:12, *“One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.”*

II. Theories of Inspiration

A. Six Theories of Inspiration

1. Naturalistic Theory - This is the belief that **the Bible is not inspired by God at all**. It is no more than a collection of a mythological history of the world, a semi-accurate history of Israel and some admittedly wise sayings.

This view is held by most scientists and is the one promoted and taught in every secular institution of “higher” education.

Strangely, textual critics of the Bible, while claiming to believe in the inspiration of Scripture, approach the Bible in this manner in that they do not believe that the God that inspired it would, or could, preserve it. Westcott & Hort, those two famous Bible saboteurs, believed that the Bible should not be treated in any manner differently than a secular book. **This is a lost man's approach to Scripture.**

2. Neo-Orthodox Theory - This is the view that **God didn't inspire the Bible but He uses it** for His purposes, just as He might use the Koran or Book of Mormon or the words or writings of any other wise persons.

This is the view you will find **in most modernistic churches** which are more interested in “world peace” than rectifying the wayward relationship of Man to his Creator. These folks **love** the “Sermon on the Mount” but pretend that Matthew 10:34, 35 are not in the Bible. They are quick to go to Scripture to justify their “world peace initiatives” but are blind to those which condemn them as sinners.

3. Partial Inspiration Theory - This is the belief that the **portions of Scripture concerning Divine revelation are inspired by God** while the vast majority of the Book is not. Those people who espouse this view reject anything the Bible says concerning science (creation), history (They say Moses was a “poetical” person, not a real one), or geography (Israel's right to Palestine).

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Again, strangely, Brooke Foss Westcott made no attempt to hide his belief that Moses and David existed only in Jewish poetry but not in history.

4. Concept Theory - This is the belief that **the Bible contains God's ideas but not His exact words**. In other words men used their own words to get across whatever God wanted said.

This is the theory followed by the translators of the Good News For Modern Man, New International Version and The Living Bible. It is disguised within the technical sounding method of translation called; "Dynamic Equivalence." This simply means that there were many places where the translators ignored the words of the Hebrew or Greek texts they were using and simply wrote what **they thought** God was trying to say. This can be a dangerous practice.

5. Mechanical Dictation Theory - This is the belief that the men penning Scripture were similar to a secretary taking a letter, more robotic than human while writing. God said the words He wanted written and the human vessels dutifully wrote those precise words down.

At first this theory sounds good but it does not hold up to a review of Scripture. You see, not **every word** of a book with a man's name on it was written by that man.

Example #1

Jeremiah 45 - 51: In Jeremiah 36:1, 2 are recorded these words:

1 *And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,*

2 *Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.*

It would seem plain that God is about to "dictate" the exact words that He wants written down concerning Israel, Judah and the surrounding nations. God will **speak**, Jeremiah will **write**, the result will be **Inspired Scripture**.

But that never happens! Instead you are informed that the words were written down by Baruch rather than Jeremiah.

Jeremiah 36:17, 18

17 *And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?*

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18 Then Baruch answered them, **He pronounced all these words** unto me with his mouth, **and I wrote them** with ink in the book.

Thus the process, as it **actually** took place was that **God told Jeremiah** what He wanted written. Then, for some reason, rather than write the words himself, **Jeremiah told Baruch** what should be written. And it was the hand of **Baruch that wrote the words**.

The text of this scroll is found in Jeremiah chapters 45 through 51. Jeremiah reveals this fact when he states in Jeremiah 45:1:

1 The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

Thus, you have within the text of the Bible genuinely **inspired** words that were written down by a third party after God had instructed a prophet what He wanted said.

Example #2

Paul's Epistle to the Romans

The Book of Romans is classically and **correctly** ascribed to the Apostle Paul. But Romans 16:22 reveals that the **actual writing** of the words found in the epistle was **not** done by Paul.

22 I Tertius, **who wrote this epistle**, salute you in the Lord.

6. Verbal Plenary Inspiration Theory - This is the belief that God chose **every word** used in the writing of the Bible. This includes writing, quoting the words of men, spontaneous statements and everything else that appears in Scripture.

This is the closest to being correct of all the theories. But there is still no "hard-and-fast" rule that can be applied to Scripture without some complications. The **fact** is that "inspiration" cannot be as rigidly defined as Man would like. There are several unique statements in the Bible that defy any standard, textbook definitions as "Scripture."

III. Unique Scripture

There are many examples of divine Scripture that do not fit easily into any rigidly defined description. Let's review them.

A. Perplexing Scripture

1. John 4:37- *"And herein is that saying true, One soweth, and another reapeth."*

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2. **1 Samuel 24:13** - *"Wickedness proceedeth from the wicked:"*
3. **Titus 1:12** - *"One of themselves, even **a prophet of their own**, said, The Cretians are always liars, evil beasts, slow bellies."*

Because these very words are recorded in Scripture in the above mentioned quotations, inspiration is (rightfully) assigned to them. Yet you are now faced with several very difficult questions: Were the words, *"Wickedness proceedeth from the wicked:"* and *"The Cretians are always liars, evil beasts, slow bellies"* inspired by God **when originally stated** or when David and Paul quoted them? Could these words have remained for years "uninspired" and then received some kind of "Divine anointing" because of the incidental (or God appointed) usage by a king or an Apostle? Could there be any other words like this laying around waiting to be "inspired" in such a manner?

B. Perplexing Prophets

1. **Acts 17:28** - *"For in him we live, and move, and have our being; **as certain also of your own poets** have said, For we are also his offspring."*
2. **Titus 1:12** - *"One of themselves, even **a prophet of their own**, said, the Cretians are always liars, evil beasts, slow bellies."*
3. **Kings & Pharaoh** - Any Old Testament statement that they made. There are numerous times when God **apparently** inspired words from the mouth of someone who **did not know** that what they were saying was inspired. This was the case in **every** conversation between Pharaoh and Moses. Also, the words of any lost kings of Syria, Assyria, Babylon etc. when recorded in Scripture.
4. **Caiaphas - John 11:48-51**
 - 48 *If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.*
 - 49 *And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,*
 - 50 *Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.*
 - 51 *And **this spake he not of himself**: but being high priest that year, he prophesied that Jesus should die for that nation;*
One of the plainest examples of this are the words spoken by Caiaphas in John 11:48 - 51. Here Caiaphas prophesies of the death of Jesus Christ for Israel and all mankind **yet he did not know it!**
5. **Paul - 1 Corinthians 7:12**
 - 12 *"But to the rest **speak I, not the Lord**: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away."*

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Here, the Apostle Paul **claims** that the words he is speaking are **his** and not those of God. Yet they are found within the canon of Scripture and thus have inspiration ascribed to them. Here in 1 Corinthians 7:12 Paul makes a plain statement that what he is then stating is coming from **him**, not the Lord. Yet you all accept (correctly) that even these words, which he considered “uninspired” were indeed “God breathed.”

6. The Mystery Prophet - Matthew 2:23

23 *“And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.”*

Here is a reference in Matthew to words of one of the prophets that are fulfilled in Jesus Christ but are not found written down anywhere in the Old Testament: **Matthew 2:23** *“And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.”*

Nowhere in the Old Testament is there a reference to the Messiah being a Nazarene. C. I. Scofield, in a valiant attempt to vindicate Scripture, tries to make this a reference to the Hebrew of Isaiah 11:1 where the Hebrew word “netzer” is used to refer to the Messiah as a “rod” from the stem of Jesse. This is an admirable, but unconvincing attempt.

7. Solomon’s Secretarial Writings - Proverbs 4:3-4

3 *For I was my father's son, tender and only beloved in the sight of my mother.*

4 *He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.*

You also must not ignore the strange inspiration of some of Solomon’s proverbs. In Proverbs 4:3, 4 Solomon tells you that the remaining text of this proverb are **actually the words of his father, David** as he remembers them. David spoke them but Solomon wrote them down, possibly years later. Yet they are undoubtedly, and correctly, considered inspired.

Proverbs 31

But things gets even “stickier” when you look at Proverbs 31. Here, in verse 1, Solomon tells you that the following words are those of **his mother, Bathsheba**. Were they “inspired” when Bathsheba said them or when Solomon wrote them down? (The answer is in 2 Tim 3:16.)

How can all of these seemingly contradictory examples of what we call “Scripture” exist without fitting into a simple, carefully stated definition of just what “Scripture” is?

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The answer is simple. **If you think you are going to understand God, you are in big trouble.** There is simply **no way** to fit all of the above mentioned examples into any one of the theories of inspiration. **God is God!** If you are going to give yourself to the belief that He really inspired a Book then, at some point you are also going to have to simply **believe** that it is perfect **even though you cannot explain how or why.** (That is what **“faith”** is!)

Keep in mind the great rule that *“Without faith it is impossible to please God.”* If you believed the Bible because you **understood it** then you would be believing by **sight** not by **faith.** Who would want a “God” they could understand or figure out? What a shallow being that would be.

Thus, when the Lord Jesus said, *“And herein is that saying true, One soweth, and another reapeth.”* He was referring to Divinely inspired Scripture. It doesn't matter **who** said it, **where** they said it or **what** they said along with it. The **final test** of inspiration is simply this: **If it's in the Bible, it's inspired!**

There's more to it than babbling, “God said, I believe it, that settles it.”

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4

What is Scripture?

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2 Timothy 3:16

I. What is “scripture?”

A. The word “scripture/s” appears in the Bible a total of 53 times in fourteen different books.

1. Daniel 10:21
2. Matthew 21:42, 22:29, 26:54, 26:56
3. Mark 12:10, 12:24, 14:49, 15:28
4. Luke 4:21, 24:27, 24:32, 24:45
5. John 2:22, 5:39, 7:38, 7:42, 10:35, 13:18, 17:12, 19:24, 19:28, 19:36, 19:37, 20:9
6. Acts 1:16, 8:32, 8:35, 17:2, 17:11, 18:24, 18:28
7. Romans 1:2, 4:3, 9:17, 10:11, 11:2, 15:4, 16:26
8. 1 Corinthians 15:3, 15:4
9. Galatians 3:8, 3:22, 4:30
10. 1 Timothy 5:18
11. 2 Timothy 3:15, 3:16
12. James 2:8, 2:23, 4:5
13. 1 Peter 2:6
14. 2 Peter 1:20, 3:16

B. The appearances break down like this:

- | | | |
|---------------|---------------------|------------------|
| 1. Daniel, 1 | 6. Acts, 7 | 11. 2 Timothy, 2 |
| 2. Matthew, 4 | 7. Romans, 7 | 12. James, 3 |
| 3. Mark, 4 | 8. 1 Corinthians, 2 | 13. 1 Peter, 1 |
| 4. Luke, 4 | 9. Galatians, 3 | 14. 2 Peter, 2 |
| 5. John, 12 | 10. 1 Timothy, 1 | |

C. Special Attention

1. Daniel 10:21 is the only Old Testament usage of the word
2. The most references (12) are found in the Gospel of John

D. Three Groups

1. **Uses** - According to what we read in the Bible the scripture is to be: noted, read, known, fulfilled (with the most references at 13), expounded, opened, understood, referred to as an authority, preached, searched, learned, believed, quoted and is to be interpreted.
2. **Attributes** - The Bible twice identifies the scripture as being “holy.” There are several references that assign human characteristics to

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scripture. There are six references that claim it “speaks.” It is also said to “prophesy,” “foresee,” and “conclude” something. It is also stated that scripture cannot be broken.

3. Special

a. The most important reference to scripture is that it is **all** given by **the inspiration of God**. Realizing the fearful competition such a powerful Book is to tyrants, it is no surprise that this reference, 2 Timothy 3:16, is altered in almost every new translation in hopes of weakening the authority of this divine Book.

b. Another item of special notice concerning scripture is that it is not a sealed or closed Book. Here in John 20:9 we see that there is always something to be revealed about the scripture. This is obviously the reason we are admonished to: “note,” “read,” “search,” “know,” and “learn” it. It is only then that we are qualified to “preach,” “expound” and “quote” as an authority this wonderful, God given Book.

c. Of the entire fifty-three references to scripture only one is given in a negative sense. It is Peter’s warning in 2 Peter 3:16, (ironically the last use of the word in the Bible), that there will be some who “wrest” the scripture to their destruction. Thus, a solemn warning is given to us concerning the wayward teachings of the Jehovah’s Witnesses, Mormons, Church of Christ and any other group that “wrests” scripture to “teach” some other method of salvation than trusting Christ as your personal Saviour.

1) Most modern versions change 2 Timothy 3:16 to read, “All inspired scripture is given...” They do this in an attempt to exclude some scripture from being defined as inspired.

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5

Antioch vs Alexandria

Every Bible on the Bible market today comes from manuscripts from only two locations: Antioch, Syria, and Alexandria, Egypt.

Alexandria, Egypt, was a pagan city known for its education and philosophy. It was a center of education during the centuries prior to the New Testament era. It received much of its philosophy from Athens about 100 BC and was therefore thoroughly steeped in the philosophy of the pagans.

Antioch was founded by Seleucus I about 300 B.C. Its location was of prime importance to the Gospel since it was built at the crossroads of ancient trade routes from Mesopotamia to the Mediterranean and from western Arabia to Asia Minor. Located on the Orontes River it boasted a great seaport. History records that by the end of the first century there were over 100,000 Christians living in Antioch.

Regardless of the secular history of these two areas, we need to examine what **the Bible** says concerning them.

I. EGYPT - Since one of the two families of manuscripts originated in Alexandria, Egypt, we shall first look at Egypt. We will examine how Egypt is presented in the Bible.

A. The **first mention** of Egypt in the Bible is found in **Gen. 12:10**. ***“...Abram went down into Egypt to sojourn there...,”*** but verse 12 says, ***“Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.”***

B. ***“And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh’s, and captain of the guard”*** (Gen. 37:36). Here we find that Joseph was sold into slavery in Egypt.

C. ***“Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses”*** (Ex. 1:11). In this verse we find Israel, the people of Abraham, Isaac, and Jacob, persecuted in Egypt, a type of the world. Jacob’s descendants had become slaves in Egypt.

D. ***“And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: “And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. (Ex. 1:15, 16)*** Here, Pharaoh wanted all the male children born to the Jews killed.

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E. In **Ex. 20:2**, Egypt is called ***“the house of bondage.”*** In **Deut. 4:20** and **Jer. 11:4**, God calls Egypt ***“the iron furnace.”*** These two titles clearly display **God’s** opinion of Egypt.

F. While Israel is in the wilderness God gives Israel instructions on how their future king should behave. In **Deut. 17:16** God forbid Israel to carry on any commercial activities with Egypt. ***“But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way.”*** If we shouldn’t go to Egypt for a horse, should we go there for a **Bible**?

G. In **Jer. 46:25** God promises punishment on Egypt. ***“The Lord of hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and all them that trust in him:”***

H. ***“Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.”*** (**Ezek. 20:7**) Here God commanded Israel not to be associated with Egypt’s idolatry.

I. The last of our references compares Jerusalem in apostasy to Sodom and Egypt. During the Tribulation Moses and Elijah will be killed in Jerusalem. God wants Jerusalem to know how low His opinion is of that city when He says, ***“And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified”*** (**Rev. 11:8**).

II. ALEXANDRIA - The city of Alexandria, Egypt, is mentioned only four times in Scripture. All four mentions are negative.

A. The **first mention** of Alexandria is found in **Acts 6:9**. ***“Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.***

Here we find that Jews from Alexandria were partially responsible for the stoning of Stephen. Thus we see that the blood of the Church’s first martyr was shed by people from Alexandria.

B. Later, in **Acts 18:24** we learn that Apollos was from Alexandria. ***“And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.”***

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Here we find that an unsaved Jew from Alexandria named Apollos was fervent in spirit but was misinformed concerning the Gospel. Not knowing the true Gospel of salvation by faith through the death, burial and resurrection of Jesus Christ he went to Ephesus and erroneously preached the baptism of John the Baptist as the way to salvation, (Acts 18:25). In Acts 19:3 we find some of his “baptized believers” who were simply not saved. Apollos was not saved and neither were his converts.

Later in the passage we see that Apollos is intercepted by Aquila and Priscilla (verse 26) and led to Christ. How do we know he got saved? Look at the radical change in the message he preached. In Acts 18:25 Apollos is preaching “salvation” through the baptism of John. In Acts 18:26 he gets saved. And in Acts 18:28 we find that his message had changed from preaching John’s baptism to “preaching Christ.” Thus we see that in its second mention we find that Alexandria is synonymous with **bad Bible teaching**.

C. After Paul is arrested in Acts 21 and appeals his case to Caesar, he is sent to Rome, (and eventual death) on a ship from, of all places, **Alexandria (Acts 27:6)**. ***“And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.”***

Someone might say that using this reference is stretching things to prove a point. That might be true if it were not for the **fourth** mention of Alexandria.

D. While sailing to Rome, Paul’s ship is sunk by a tempest. After spending three months on the island of Melita (modern day Malta) he is sent on his way to eventual death on another ship. And where is this second ship from that is so ready to carry Paul to Rome and his death? **Acts 28:11**, ***“And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.”***

III. THE ALEXANDRIAN MENTALITY - Origen is the spiritual father of the **Alexandrian mentality**. The **Alexandrian mentality** can be stated in one sentence. **“The Bible is not perfect and can be improved on.”** Anyone who “changes,” “enhances” or “goes to the Greek” does so because in their heart they embrace the Alexandrian Mentality and feel they have the ability to improve on the King James Bible.

A. The School in Alexandria

1. It was founded by Philo, a semi-converted Philosopher. He never gave up Jewish worship practices. He got his philosophy from the pagans. He revered Plato. (“Philo-sophy”)
2. He interpreted Bible philosophically and allegorically and was critical of anyone who thought the Bible should be interpreted literally.

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3. He thought the universe was uncreated & indestructible
4. He believed in the “Logos” which was “second to God,” thus Jesus was neither God nor part of the Triune Godhead (The Trinity). This led him to feel he was correct to remove the greatest verse in the Bible on the Trinity, John 5:7.
5. His works were described as being: rambling, with little sense of form, repetitious, artificially rhetorical and completely void of humor...the perfect scholar!
6. He was succeeded at the school by Clemont and Origen

IV. SYRIA - We will now look at the first mention of Syria in the Bible.

A. In Gen. 24, Abraham, a type of God the Father, commissioned his servant Eliezer, a type of God the Holy Spirit, to go back to his kindred (v.4) to find a bride, a type of Christ’s Gentile bride, for his son Isaac, a type of God the Son. We are told in **Gen. 25:20** that he got this bride from “Laban **the Syrian.**” So we see that the **first mention** of Syria in Scripture is in a **positive context.**

B. But there is an earlier **inference** to Syria than this. When Abraham sends Eliezer to **his country** (Gen. 24:4) he is sending him to **Syria.** So in Genesis 12:1, when Abram is told by God to “Get thee out of **thy country,**” He is referring to **Syria.** Therefore, Syria is inferred to for the first time (Gen. 12:1) **in the exact same chapter** that Egypt is mentioned its first time. (Gen. 12:10-12) One with a **positive connotation** and the other with a **negative connotation** and **both within ten verses of each other.**

V. ANTIOCH - Here is what the Bible says about the city of Antioch.

A. The **first mention** of Antioch in Scripture is in **Acts 6:5** when Nicolas, a Christian from Antioch, was chosen to be one of the first deacons. So we see here that the first time Antioch is mentioned in Scripture, it is in a **positive light.**

B. Antioch is mentioned again in **Acts 11:19.** Here it is a refuge for Christians fleeing from the persecution mentioned in **Acts 8:1.** In the Scripture Antioch represents a “type” of the new life given to believers after they have accepted Jesus Christ as their personal Saviour. It is a location disassociated with their old existence and blessed by God as a place where a new life can be founded.

Look at the context in which chapter 11 is written. In the preceding chapter (Acts 10) God called out a following from among the Gentiles. In the following chapter (Acts 12) God shows that He is not going to use Jerusalem as the center of the New Testament church (Acts 12:1-4). And in the chapter following that (Acts 13:1-4) He shows that He will look to Antioch for Christian soldiers to carry out the work that was neglected by those in Jerusalem.

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C. Acts 11:20 shows the beginning of God's settlement in Antioch. ***"And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus."*** The **first time** that Gentiles got saved in **public preaching** was in Antioch.

D. In Acts 11:22 Barnabas, one of the most important figures of the New Testament, moves from Jerusalem to Antioch. He is the man who is responsible for Paul being in the ministry. It was Barnabas who went to Tarsus to get Paul in Acts 11:25. Upon finding him, Barnabas brought him back to Antioch, not Jerusalem (Acts 11:26). So we see that the primary figure of the New Testament church actually began his ministry in Antioch. Paul had visited Jerusalem in Acts 9:26-29 and had even preached there, but his ministry to the Gentiles really began when he departed from Antioch in Acts 13:1-3 with Barnabas.

E. Also, notice that it was at Antioch that the disciples were called "Christians" for the first time (**Acts 11:26**). Thus, anyone who claims the name "Christian" is claiming a connection to the disciples at Antioch even if they reject the King James Bible, which came from there.

F. In verse 27 of Acts 11 we find that the prophets from the Jerusalem church left it to settle in Antioch. If anybody knew where God was working, it would be a prophet.

G. In verse 29 of Acts 11, we even see that it was necessary for the Christians at Antioch to send relief down to their brethren in Jerusalem. The Jerusalem church had never been faithful to the commission given the Apostles in Acts 1:8 so He replaced it with the church at Antioch and the Jerusalem church fell on hard times.

H. Paul's first missionary journey originated from Antioch. (**Acts 13:1-3**) The Bible states in verse 2 that the Holy Ghost "called" them. It was from the church in Antioch that God chose these men. Upon returning from their trip (Acts 14:26-28), they came back to Antioch to report, not Jerusalem.

I. When some Judaizers came up to Antioch from Jerusalem and began to teach the believers there ***"Except ye be circumcised after the manner of Moses, ye cannot be saved"*** (**Acts 15:1**), Paul and Barnabas confronted them. Afterwards, Paul and Barnabas went down and spoke with the Apostles concerning this. They formed a council and returned to Antioch with a written statement to the effect that Judaism had no hold over the New Testament church.

J. Returning to Antioch, Paul and Barnabas took with them men of the Jerusalem church, Silas being one of them (Acts 15:22). Once these men had

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accomplished their mission they were told they could return to Jerusalem, but Silas chose to stay in Antioch (Acts 15:33,34), and he is the only one whom we find recorded in New Testament history. After Acts chapter 11 and the move to Antioch, God used only those who left Jerusalem and settled in Antioch! Such is the case with Paul, Barnabas, Silas, and Mark.

H. Paul and Barnabas resided at Antioch (Acts 15:35) and departed from there again in verse Acts 15:40.

VI. The School in Antioch

A. Founded by Lucian, a converted lawyer who was famous throughout the Roman Empire.

B. Lucian was said to be endowed with experience, wit and wealth.

C. He was a merciless critic of the “science” of his day and mocked it verbally and in writing. He wrote a satire entitled, *The True History* which he knew was anything but, in which he spoofed science. It tells of 50 men on a ship out on the Atlantic who were supposedly caught up to the moon in a whirlwind. They arrived to find war going on between the Moon Men and the Sun People. The combatants rode into battle on the back of giant fleas said to be ten times larger than an elephant. There were “Windrunners” who sailed into battle with the wind in their shirts. There were salad birds with lettuce for wings. There were “Peashooters” and “Garlikeers” and the war ended in a truce. The entire voyage took 7 days. In his Introduction to the book Lucian warns his readers not about his own science “fiction,” but that being taught in his day by saying, “So dear friend, don’t believe any of it.”

VII. The Antiochan Mentality - Just as there is an Alexandrian Mentality there is also an Antiochan Mentality. Antioch is not only the point of origin for the correct family of Bible manuscripts, but is also the source for the ideology that accepts the Bible as literally and perfectly God’s words. Very simply stated the two opposing mentalities originating from Alexandria and Antioch are these:

The Alexandrian Mentality: “The Bible is **not perfect** and **can be improved on.**”

The Antiochan Mentality: “The Bible is **perfect** and **cannot be improved on.**”

Which do you adhere to?

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6

The Value of the Originals

What value should be put on the Originals?

Bible Correctors wish to place a great deal of emphasis on the Originals to detract from the value of the English Bible.

King James Bible believers wish to place a great deal of emphasis on the English Bible to detract from the value of the Originals.

Neither is an objective view of the Originals. We should put as much value on the Originals as God does. This is a fair & **objective** way of valuing the Originals.

There is only one place in the Bible where we can **see** an “original” generated and follow it all the way through its life here on earth. Since the Bible is our “Final Authority in **all matters** of faith and **practice**.” then this is the **only place** we can find how much emphasis **God** puts on the Originals.

I. Original #1

Jer. 36:1 *“And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,”*

Note the date stamp, *“...in the fourth year of Jehoiakim the son of Josiah king of Judah...”*

Jer. 36:2 *“Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.”*

Jer. 36:21 *“So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.”*

In verse 21 this roll is brought before King Jehoiakim and read by his servant Jehudi.

Jer. 36:23 *“And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.”*

According to verse 23 Jehudi read three or four leaves and King Jehoiakim got so upset that he cut it up with a penknife and cast it into the fire on the hearth until it was destroyed.

Note: Jehudi never cut & burned **anything**:

(1) **Jer. 36:27** *“...after that the king had burned the roll...”*

(2) **Jer 36:28** *“...which Jehoiakim the king of Judah hath burned.”*

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(3) **Jer 36:32** “...which Jehoiakim king of Judah had burned...”

Thus ends Original #1.

Following the destruction of “Original #1 (that an all-powerful God could have stopped) the Lord instructed Jeremiah to rewrite the roll even adding some words to it. (**Jeremiah 36:27, 28, 32**)

Jer 36:27 “*Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,*”

Jer 36:28 “*Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.*”

Jer 36:32 “*Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.*”

Thus we see that when a wicked king destroyed God’s original He simply **re-inspired** it.

II. Original #2 is Born

The text of Original #2 is found in **Jer. 45-51** where it is reproduced for our benefit.

Original #2 is then given to another prophet (Seraiah) to be read in Babylon as a warning to them. Jeremiah told Seraiah to read this roll when he came into Babylon (**Jer. 51:59-61**). Then Jeremiah instructed Seraiah, after he finished reading the roll, to bind a stone to it and cast it into the Euphrates river (**Jer. 51:63**)!

Jer 51:59 “*The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a quiet prince.*

Jer 51:60 “*So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon.*

Jer 51:61 “*And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;*

Jer 51:62 “*Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.*

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Jer 51:63 “And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates.”

Thus ends Original #2! (Note: Someone may make the lame defense that this was done to “preserve” the manuscript in the “pristine” waters of the Euphrates. But in Jeremiah 13:1-10 a girdle is stored there and the end result was that it was...“good for nothing.” (Jer. 13:10)

III. The Destruction of the Originals

Original #1 Thrown into a hearth and burned by a wicked king.

Original #2 Thrown into the Euphrates River and destroyed **at the bidding of a Holy Spirit led prophet of God.**

So where did Jer. 45-51 come from?

Here we have one original destroyed by a wicked king. That’s understandable. Then God “re-inspires” the destroyed manuscript and then has it destroyed after its message has been delivered.

But wait! We have a copy of the text of the roll in Jeremiah chapters 45-51. Where did it come from? It couldn’t have come from Original #1 because that was destroyed by King Jehoiakim. It couldn’t have come from Original #2, that was destroyed when Seraiah threw it into the Euphrates river. It obviously came from a copy of Original #2 which we can only call ORIGINAL #3!

So there are two very big problems for those who overemphasize the “originals.”

(1) Every Bible ever printed with a copy of Jeremiah in it has a text in chapters 45-51 which is translated from a copy of the “second” original, or Original #3.

(2) Secondly, **no one** can overlook the fact that God didn’t have the least bit of interest in preserving the “Original” once it had been copied and its message delivered. So why should we put more of an emphasis on the originals than God does? An emphasis which is plainly unscriptural. When you put more emphasis on something than God does you end up with **an idol**.

Example - Mary, the mother of Jesus. Answer these questions:

1. Was Mary the mother of Jesus? Answer, “Yes”
2. Was Mary the mother of God? Answer, “No”
3. Was Mary a virgin when Jesus was born? Answer, “Yes”
4. Was she a perpetual virgin? Answer, “No”

Those are the four **correct** answers to the questions. If anyone answers “Yes” to all four they are in error. (aka. A Roman Catholic) The end result? A statue of a dead woman in the front yards of many Roman Catholic homes. Why? Because they put more emphasis on Mary than God did.

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Scholars are just as guilty of putting more emphasis on “The Originals” than God does. It is evident from Jeremiah that, once the message has been delivered, God is not the least bit interested in preserving the original ink and vellum/papyrus/parchment. In fact, He may have destroyed them just so scholars couldn’t make an idol out of them.

Thus, since we have the text of the “originals” preserved in the King James Bible, we have no need of the originals, even if they were available.

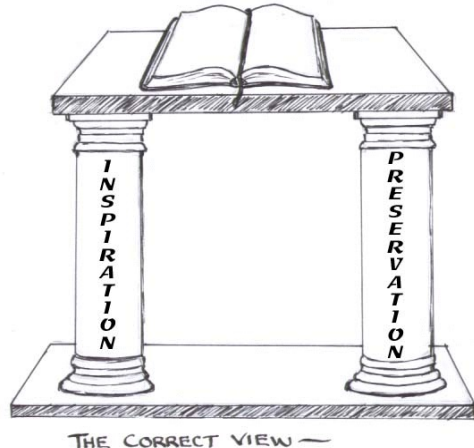
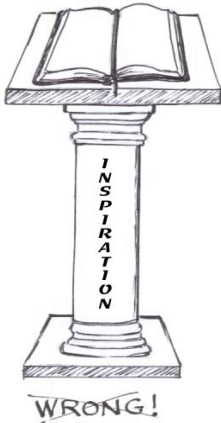
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7

The Doctrine of Preservation

I. Inspiration & Preservation - Much is said of the biblical doctrine of Inspiration but little is made of the equally important doctrine of Preservation.

Without Preservation, Inspiration is a mote point. Many envision the Bible as standing on a pedestal, that pedestal being labeled, "Inspiration." This is not accurate. The Bible actually rests on a platform held up by **two** pillars, **both** of which are necessary to its infallibility. **Both** are equal in importance and each is useless without the other.



II. If There is No Preservation

A. Dr. Bart D. Ehrman, (Oct. 5, 1955 -)

1. One of the world's leading textual critics.
2. Presently the James A. Gray Distinguished Professor of Religious Studies at the University of North Carolina at Chapel Hill.
3. He has written or taken part in editing 25 books.
4. Raised an Episcopalian he was got saved while in the 10th grade in connection with a Youth for Christ endeavor.
5. Studied at Moody, Wheaton & Princeton.
6. He had his faith in the preservation of Scripture thoroughly destroyed by Dr. Bruce Metzger of Princeton.
7. Is now an agnostic.
8. Writes books against Christianity.
9. Calls the Bible a "false idol".

Ehrman's education in textual criticism convinced him that the words of the Bible, which he had believed to be inspired by God, had not been preserved. That led to the following conclusion:

"This began a problem for my view of inspiration, for I came to realize that it would have been no more difficult for God to preserve the words of scripture than it would have been for him to inspire it in the first place...The fact that we don't have the words surely must show, I reasoned, that he did not preserve them for us. And if he didn't

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perform that miracle, there seemed to be no reason to think that he performed the earlier miracle of inspiring those words.”¹

B. Joshua Evans

1. Raised United Methodist by his Grandparents in Greenville, SC.
2. No testimony of salvation. Got interested in Christian teen activities because of the girls.
3. Tried to study the Bible in the original Hebrew & Greek w/ a friend who was a student at Bob Jones Un.
4. Was told by the BJU Greek prof that the Bible wasn't perfect but only the word of God because we "believe" it is.
5. That destroyed his faith in the Bible & he began studying numerous religions.
6. Converted to Islam & made the You Tube video, "How the Bible Led Me to Islam."

C. Both individuals

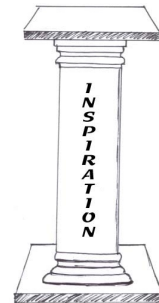
1. Sought truth
2. Considered the Bible as the correct source for truth.
3. Trusted scholarship for the answer.
4. Had their faith destroyed in God's Word.
5. They are now "spiritual shipwrecks."
6. Not neutral, but hostile to Christianity & the Bible.

III. The Two Pillars

A. The First Pillar: Inspiration

Without a doubt, God inspired the Originals. There are several things we need to establish concerning the Originals:

1. Unlike other books, such as the Koran, the words in the Bible come from God, not man. They are divine. They are inspired.
2. Since God cannot make a mistake, the Originals were without error.
3. There was **never** a time in history when all of the Originals were in one binding. This is true even if we consider only the twenty-seven books of the New Testament. Paul wrote epistles, **letters**, to churches in several different locations. One went off to Rome, another to; Galatia, Philippi, Colosse, Ephesus while several went to Corinth, to name just a few.



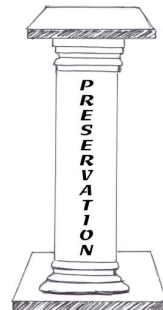
¹Ehrman, Bart D. *Misquoting Jesus, the Story Behind Who Changed the Bible and Why*, HarperOne, New York, 2005.

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- a. I Corinthians was written approximately 57 AD. Second Corinthians was written a year later. Do you believe Paul kept his first letter around until he finished his second?
- b. Then did he keep these two around until 62 AD when he wrote his epistle to Ephesus and 63 AD when he wrote to Philippi?
4. The Originals are long gone. Why did they disappear?
 - a. Many were destroyed when they became too worn to be read with any confidence in the text. Since they had been copied it was safe to destroy them. Early Christians did not reverence the Originals as many do today.
 - b. Some were probably destroyed by enemies of the Bible. During the rule of the Roman Emperor Diocletian, in the fourth century, there arose a great persecution against Christians. This led to the wanton destruction of all Christian writings. Antioch was his special target which brought about the senseless destruction of many priceless copies of Scripture. By the end of the first century, Antioch had more than 100,000 Christians among its population. By the end of Diocletian's terror the number of Believers in Antioch had been greatly reduced.
 - c. Some may have been destroyed by fire or natural disasters.

B. The Second Pillar: Preservation

That the originals were inspired perfect in their entirety is an undisputed belief among Fundamentalists. Many argue that only the Originals were perfect. They say that today you have nothing but copies and translations of those copies. They seem indignant at the thought that any "mere translation" should be considered an infallible copy of the originals. They claim that copies and translations are products of uninspired men and therefore must all contain mistakes. Clinging to this tenet is misleading. The folly in accepting this erroneous teaching is fourfold:



1. It is somewhat confusing and unexplainable that a person could claim that God could not use sinful men **to preserve** His words, when the same person believes that he used sinful men **to write** His inspired words. Look at the "pedigree" of several writers of Scripture.
 - a. Moses and David, guilty of **murder**.
 - b. David, guilty of **adultery**.
 - c. Solomon, guilty of **idolatry**.
 - d. Peter, guilty of **denying the Lord**.

Certainly a God who had enough power to overcome human nature to inspire His words would also have enough power to overcome human nature to preserve them.

2. Those who believe in Divine inspiration **without** Divine preservation cannot explain why God would inspire the Originals and then lose them. Why would God go to all the trouble of **inspiring** a Book over a period of 1,500

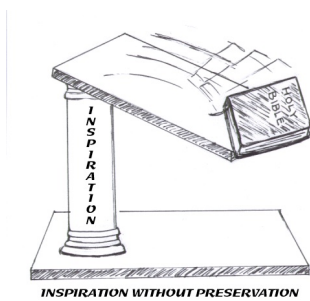
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years, using 40 different men, if He intended on **losing it** as soon as the job was complete?

3. It is "Coward's Faith" to claim the Originals were without error but then God couldn't or wouldn't preserve what He had inspired. It is faith which cannot be tested. It is safe to believe in a perfect set of originals which have been **lost**. Since they are lost, no one can ever challenge such a belief. Adherents to such a shallow persuasion can rest safely in the fact that they will never be proven wrong since the evidence needed to prove them wrong (the Originals) no longer exists.

4. It takes "Courageous Faith" to claim God did preserve His words.

5. Divine Preservation is as much guaranteed by Scripture as the bodily return of Jesus Christ. If Psalm 12:7 is not to be taken literally then why take Acts 1:8 literally?

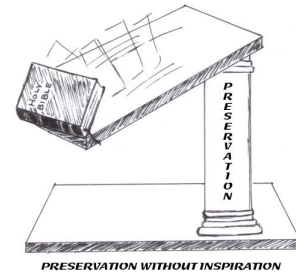


Inspiration without preservation was a Divine waste of time.

If there is no first pillar there is no need for the second. If there is no second pillar then the purpose of the first was defeated by the actions of feeble men; the **same kind of men** that God was able to use to write His words perfectly in the first place. Either pillar standing alone is worthless. Inspiration without preservation means only a handful of people in history ever saw, at best, a small portion of the Bible.

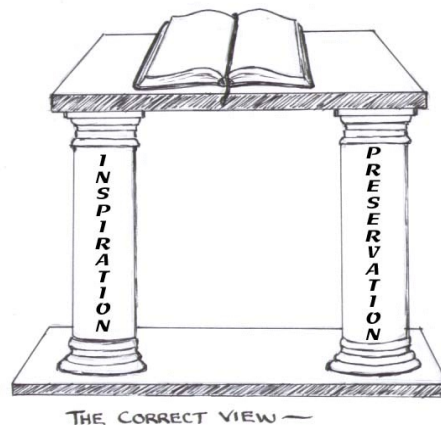
Furthermore, the case for preservation does not exist if there was no inspiration in the first place.

Therefore, the doctrine of **Divine Inspiration** is useless without the doctrine of **Divine Preservation**. The Bible does not stand on one pillar, but two. To preserve what was never inspired is impossible. To inspire and



not preserve is foolish.

Why would God excuse comes to preserving that preservation were left up to as impossible to have a He left the original writing used the **same** divine words were preserved inspiring them, then you those words today.



Himself from duty when it which He initiated? If fallible men, then it would be perfect Bible as it would be if up to fallible men. But, if God power to see to it that His across history as He did in can have a perfect copy of

It's called, the **King James Bible!**

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8

A Brief History of the Bible

I. The Old Testament

A. Written predominantly in Hebrew

1. Written between 1500-400 BC
2. 400 years of silence between the testaments

II. The New Testament

A. The Originals

1. Written in Greek
2. Associated w/ Antioch

III. The Versions

A. Peshitto 150 AD

1. "Peshitto" is Syrian for "Common"

B. Latin Vulgate 157 AD

1. "Vulgate" (vulgar) is Latin for "Common"

C. Jerome's "Vulgate" 380 AD

1. Translated on orders from the Roman Catholic church
2. Jerome used the corrupt Alexandrian Text for its base
3. It was rejected by Christianity until 1200 AD
4. After 1200 AD the Roman Catholic church killing anyone using a Bible based on the Antiochan Text

D. Luther 1534 - 95

1. In 1517 Luther nailed his 95 Thesis to the door of the Chapel of Wittenberg, sparking the Reformation
2. In 1534 Luther translated his NT from Erasmus' Greek New Testament

IV. The Greek New Testaments

A. Desiderius Erasmus, (1466- 1536) 5 Editions

1. 1516 - w/ Erasmus' own Latin translation
2. 1519 - Greek/Erasmus' Latin in parallel
3. 1522 - first to include 1 John 5:7
4. 1527 - Greek/Jerome's Latin/Erasmus' Latin in parallel
5. 1535 - Deleted Jerome's Latin

B. Robert Stephanus, (1503-1559) 4 Editions

1. 1546
2. 1549
3. 1550 - followed Erasmus' 5th Ed. 1st GNT w/ a critical apparatus

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4. 1551 - w/ Erasmus' Latin. 1st w/ modern verse divisions

C. Theodore Beza, (1519-1605) 10 Editions

1. 1565 - Greek/Jerome's Latin/Beza's Latin in parallel
2. 1582
3. 1589 - used by the AV translators
4. 1598 - used by the AV translators
- 5 -10. Smaller reprints of earlier editions

D. The Elzevirs, (1624-1678) 2 Editions

1. Brothers, Matthew & Bonaventure & their nephew, Abraham
2. Dutch printers
3. Followed Erasmus & Beza
4. 1624 - 1st Ed.
5. 1633 - "You have, therefore, the text now received by all...." "The Received Text" or "Textus Receptus"

V. English Translations

A. John Wycliff, (1320-1384) - NT, 1382; OT 1384

1. Completed his NT in 1382
2. Reportedly translated from Jerome's Vulgate but **may** have been from Anglican edition of the Antiochan Text.
3. OT translated by Nicolas of Hereford, completed in 1384
4. John Purvey revised Wycliff's translation in 1388

B. The Constitutions of Oxford - 1408

1. Decreed by the RCC
2. No Scripture may be translated into English in any form
3. Violators were to be punished as heretics
4. In 1428 Wycliff's bones were dug up & burned & scattered on the Thames

C. **Johann Gutenberg** invented the printing press, 1456. Printed in Latin.

D. William Tyndale, (1494-1536) - NT, 1525

1. Translated from Hebrew & Greek
2. 1525 - New Testament, chapter divisions but no verse division
3. 1530 - The Pentateuch completed
4. 1531 - Jonah
5. 1535 - translated Joshua - 2 Chron while in prison awaiting his execution
6. 1536 - Strangled & burned at the stake
7. "God, open the King of England's eyes."

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E. Miles Coverdale (1488-1569) - Bible, 1535

1. King Henry VIII left the RCC & established the Church of England & decreed, "the holy scripture should be translated into the vulgar English tongue...and delivered to the people for their instruction..."
2. Coverdale finished Tyndale's translation & published his Bible in 1535
3. Translated from German & Latin
4. Two revisions followed in 1537
 - a. Included chapter summaries instead of headings
 - b. Removed the Apocrypha from within the text & segregated it between the testaments

F. Thomas Matthews (John Rogers, 1500-1555) Bible, 1537

1. A friend of William Tyndale
2. His name was John Rogers but he published his Bible under the name "Thomas Matthews" because he was afraid he would be killed
3. Printed all of Tyndale's translation w/ the remainder of Coverdale's
4. Burned at the stake Feb. 4, 1555

G. The Great Bible, 1539

1. Thomas Cromwell delegated Myles Coverdale to revise Matthew's Bible
2. Called by several different names:
 - a. "Cromwell's Bible" because he had instituted its translation
 - b. "Cramner's Bible" because he wrote the Preface after 1540
 - c. "Whitechurch Bible" because he was the printer
 - d. "Chained Bible" because it was chained to the altar in the churches

H. Richard Taverner (1505-1575) Bible, 1539

1. His Bible was a revision of Matthew's

I. Geneva Bible - NT, 1560: OT, 1560 - 150 Editions from 1557-1644

1. William Whittingham supervised the work of: Myles Coverdale, Christopher Goodman, Anthony Gilby, Thomas Sampson & William Cole
2. New Testament - 1557
3. Old Testament - 1560
4. Printed in Roman type
5. Words added by the translators were put in italics
6. Verses were divided according to Stephanus' 1550 Greek NT
7. The Bible of the Puritans & Calvinists
8. A revision of Tyndale & Coverdale, 80% Tyndale
9. Included notes & study helps
10. Became the Bible of the People
11. Was the Bible of the Pilgrims in 1620
12. Printed in small editions to make it easier to carry

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J. Bishops' Bible, 1568 - 50 Editions from 1568-1602

1. First Bible translated by a committee
2. Met to revise the Great & replace the Great & Geneva Bibles
3. Sometimes called the "Treacle Bible" because in Jer. 8:22 it reads "Is there not treacle [balm AV] at Gilead?"
4. Never proved popular w/ either the people or the Church of England

K. Douay-Rheims, NT, 1582 (Rheims); OT, 1609 (Douay)

1. Translated by the RCC
2. Translated to combat the popularity of the Protestant English Bibles
3. Translated from Jerome's Latin, or Hebrew or Greek
4. Revised in 1749 by bishop Richard Challener
5. Numerous editions until 1860
6. Replaced by the Confraternity Version in 1941

L. King James Bible, 1611

1. Translated to replace all previous English Bibles at the request of both the Anglicans & the Puritans
2. Translated by a committee of both Anglicans & the Puritans
3. Not the work of "one man"
4. Not the work of "one group"

M. England

1. The Battles
 - a. 1588 Defeated the Spanish Armada
 - b. 1603 James becomes King of England
 - c. 1604 James commissions translation of the Bible
 - d. 1605 The Gunpowder Plot
 - e. 1611 The English Bible is published

N. The Pilgrims

1. America
 - a. 1620 The Mayflower landed
 - b. 1776 Declares independence - defeats England
 - c. 1787 U.S.A. Founded on the God of the Bible
 - d. US sends missionaries around the globe

O. The Revised Version, 1881-84

1. Satanic attack
 - a. Jesuits educate English scholars
 - b. 1871-81 Westcott and Hort secret their unpublished text.

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9

The Canon of the New Testament

1. Marcion the Heretic, 85AD – 160AD: Although a heretic Marcion still gave testimony to the Canon. He acknowledged the authenticity of:

| | |
|-----------------|-----------------|
| Luke | 2 Thessalonians |
| Galatians | Ephesians |
| 1 Corinthians | Colossians |
| 2 Corinthians | Philemon |
| Romans | Philippians |
| 1 Thessalonians | |

2. Valentinus, 2nd - 3rd Century: Like Marcion, Valentinus was also a false teacher that motivated the Church to clarify which books found within the Church were inspired and which were not. He was a Gnostic who believed a series of outlandish doctrines concerning God, mankind and salvation. His teachings held their most influence between 136AD and 165AD in Rome and Alexandria. Valentinus and his followers verified the authenticity of:

| | |
|---------------|----------------|
| Matthew | Galatians |
| Mark | Ephesians |
| Luke | Philippians |
| John | Colossians |
| Romans | 1 Peter |
| 1 Corinthians | 1 John |
| 2 Corinthians | The Revelation |

3. Ignatius of Antioch, circa 35/50 to 108/110AD: Ignatius was the third bishop of Antioch. He was contemporary with Polycarp, the bishop of Smyrna. In fact, it is claimed that both he and Polycarp were students of the Apostle John. Although he never refers to any of the books of the New Testament by name, he pointedly quotes from the following:

| | |
|---------|-----------------|
| Matthew | 1 Corinthians |
| Luke | Ephesians |
| Acts | Colossians |
| Romans | 1 Thessalonians |

4. Polycarp of Smyrna, 70AD - 155AD: Polycarp bridges the gap from the Apostles to the Church in history. As Ignatius he was said to have been a disciple of the Apostle John and it is claimed that it was John who ordained him bishop of the church at Smyrna. Only one work of Polycarp has survived, his *Letter to the Philippians*, and it is this link to the Apostolic age that sheds such necessary light on the Canon of Scripture. In this work Polycarp refers to seventeen of the twenty-seven books that make up the New Testament. He makes reference to:

| | |
|---------|-----------------|
| Matthew | 1 Thessalonians |
| Mark | 2 Thessalonians |
| Luke | 1 Timothy |

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| | |
|---------------|-----------|
| Acts | 2 Timothy |
| 1 Corinthians | Hebrews |
| 2 Corinthians | 1 Peter |
| Galatians | 1 John |
| Ephesians | 3 John |
| Philippians | |

5. Justin Martyr, 100AD - 165AD: Justin was a Gentile philosopher who turned to Christ when he recognized philosophy's inability to answer the questions of life. His testimony concerning which books then circulating the Christian world were authentic is helpful in picking the four authentic gospels out of the sea of frauds and also testifying to the authenticity of John's Revelation. He makes positive references to:

| | |
|---------------|-----------------|
| Matthew | Philippians |
| Mark | Colossians |
| Luke | 2 Thessalonians |
| John | 1 Timothy |
| Romans | Titus |
| 1 Corinthians | Hebrews |
| Galatians | 1 John |
| Ephesians | Revelation |

6. Irenaeus of Lyons, 115/140AD - 200/203: Irenaeus was a Second Century Christian leader and the bishop of the church in a part of Gaul that is now Lyons, France. It is speculated that when Polycarp went to Rome to argue in favor of a scriptural rather than pagan dating for Easter that Irenaeus accompanied him. Concerning the Canon, he was the first to testify to the authenticity of only the four Gospels we have in our Bible today. Furthermore he quotes from every New Testament book except: Philemon, 2 Peter, 3 John, and Jude. Thus he vouched for the authenticity of:

| | | |
|---------------|-----------------|------------|
| Matthew | 2 Corinthians | 1 Timothy |
| Mark | Galatians | 2 Timothy |
| Luke | Ephesians | Titus |
| John | Philippians | 1 Peter |
| Acts | Colossians | 1 John |
| Romans | 1 Thessalonians | 2 John |
| 1 Corinthians | 2 Thessalonians | Revelation |

He also makes reference to other writings that are believed to be Hebrews, James and 2 Peter without mentioning them by name.

7. Quintus Septimius Florens Tertullianus, 155/160 - 220?AD: Tertullian was born into a pagan family in Carthage in northern Africa in what is present day Tunisia. Having received an excellent education in Carthage, he journeyed to Rome in his late teens or early twenties possibly to study law. While there he was impressed by the courage of the Christian martyrs he saw and was eventually converted to Christ. Concerning the Canon Tertullian's published works give a solid testimony. While some question the authenticity of 2 Timothy & Titus, Tertullian defends them along with each of Paul's epistles and even

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chides Marcian for rejecting Titus and Paul's two epistles to Timothy. In his writings he quotes from every book of the New Testament with the exception of: 2 Peter, James, 2 John and 3 John. Thus, Tertullian's testimony authenticates:

| | | |
|---------------|-----------------|------------|
| Matthew | 2 Corinthians | 1 Timothy |
| Mark | Galatians | 2 Timothy |
| Luke | Ephesians | Titus |
| John | Philippians | Philemon |
| Acts | Colossians | 1 Peter |
| Romans | 1 Thessalonians | 1 John |
| 1 Corinthians | 2 Thessalonians | Revelation |

8. Titus Flavius Clemens, 150AD - 211/215: It is believed that Clement of Alexandria was born in Athens of pagan parents and moved to Alexandria in adulthood. He was thoroughly studied in Greek mythology and Hellenistic philosophy. He never broke free of these influences and they are interwoven through his writings. Within his writings he quotes all the books of the New Testament except: Philemon, James, 2 Peter, 2 John and 3 John. Unfortunately he also quoted both Old and New Testament apocryphal writings. Of the true New Testament he quoted:

| | | |
|---------------|-----------------|------------|
| Matthew | 2 Corinthians | 2 Timothy |
| Mark | Galatians | Titus |
| Luke | Ephesians | Hebrews |
| John | Philippians | 1 Peter |
| Acts | Colossians | 1 John |
| Romans | 1 Thessalonians | Jude |
| 1 Corinthians | 2 Thessalonians | Revelation |
| | 1 Timothy | |

9. Origen Adamantius, 185- 254AD: Origen was born and raised in Alexandria, Egypt. He was a Platonic philosopher with some Aristotle and Stoicism mixed in. He never abandoned philosophy and superimposed it over his view of the Bible. Origen did not believe in the redemptive payment for sins that Jesus Christ made. He taught it was merely a martyr's sacrifice in order to make a statement for the general good. He thought salvation was obtained by following the example of the Logos. He didn't believe in a literal Hell or in the physical resurrection of Christ. He did not believe in the triune Godhead. He looked at Scripture for an allegorical teaching rather than a literal one. Within his vast quantity of writings he quoted twenty-four of the twenty-seven New Testament books, 2 Peter, 2 John and 3 John being excluded. Thus, in spite of his many doctrinal error he verifies the authenticity of:

| | | |
|---------------|-----------------|----------|
| Matthew | Galatians | Titus |
| Mark | Ephesians | Philemon |
| Luke | Philippians | Hebrews |
| John | Colossians | James |
| Acts | 1 Thessalonians | 1 Peter |
| Romans | 2 Thessalonians | 1 John |
| 1 Corinthians | 1 Timothy | Jude |

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2 Corinthians

2 Timothy

Revelation

10. Athanasius 296-373AD: Athanasius was another of the early Church Fathers. He stood against the Arians in his defense of the Trinitarianism doctrine of the Godhead. Among Athanasius' writings is one entitled the *Thirty-Ninth Festal Epistle*, which he wrote in 367AD. In this epistle Athanasius deals directly with the issue of the canon of Scripture and lists the canonical books of both the Old and New Testaments. He calls them "the wells of salvation, so that he who thirsts may be satisfied with the sayings in these. Let no one add to these. Let nothing be taken away." Athanasius made it plain that he was dealing directly with the issue of which extant books were authentic and which were fraudulent. He derided the apocryphal writings and defined the New Testament Canon as the twenty-seven books we now have. With the testimony of Athanasius we find all twenty-seven books of the New Testament authenticated and the apocryphal writings officially excluded from Scripture.

11. The Muratorian Canon, 200AD: Ludovico Antonio Muratori (1672 - 1750) was an Italian historian and was a leading scholar of his day. Muratori's passion was the publication of ancient texts so they would not disappear into the mists of history. While perusing the Ambrosian Library in Milan he came upon an amazing discovery and one that would have an impact on a 21st century Bible believer. He discovered an 8th century Latin manuscript which was found to be a catalog of the books accepted as authentic by the early Church. This catalog was published around 200 AD. Furthermore, it has been determined that it was a Latin translation of an earlier Greek manuscript. That means the canon of Scripture found within it was that which was accepted by the **First Century Church!** Muratori published the manuscript in 1740 and it has since been referred to as the Muratorian Canon. An additional four fragments of the 11th and 12th centuries of the manuscript were later found in Montecassino in 1897. The first portion of the manuscript is missing as is the ending. But that which is preserved sheds great light on the condition of the canon in the second century. In the extant portion the Gospel of Luke is referred to as the "the third Gospel book" leaving place for Matthew and Mark in the missing first portion. The Muratorian Canon refers to two epistles written by the Apostle, John, but never says which they are.

The Muratorian Canon authenticates:

| | | |
|---------------|-----------------|------------|
| Gospel #1 | 2 Corinthians | 2 Timothy |
| Gospel #2 | Galatians | Titus |
| Luke | Ephesians | 1 John (?) |
| John | Philippians | 2 John (?) |
| Acts | Colossians | Jude |
| Romans | 1 Thessalonians | Revelation |
| 1 Corinthians | 2 Thessalonians | |

Thus the Muratorian Canon verifies the authenticity of eighteen of our New Testament books directly, although not specifying which of John's epistles it refers to and gives a silent nod to two gospels appearing ahead of the third, Luke, which can only refer to Matthew and Mark. Any testimony concerning the remaining of the catholic Epistles has disappeared with the lost closing pages of the work.

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10

Desiderius Erasmus

I. Desiderius Erasmus (1466 - 1536) Born in Rotterdam in 1466 and died in 1536 at the age of seventy.

A. Particulars

1. He was illegitimate. His father, Gerhard, was being urged into the priesthood when Erasmus' mother, Margaret, was found to be expecting. He planned to marry her but then was told she had died. Broken hearted he took priestly vows. Finding she was alive he remained true to his orders but provided for her & Erasmus. Both Erasmus mother & father died of the plague & he was given to live with an uncle who put him into the priesthood. Destined against his will to be a Roman Catholic priest, Erasmus chose to become an Augustinian on the sole attribute that they were known to have the finest of libraries available in Europe.
2. Studied in Paris, Oxford, Netherlands & Italy.
3. He was known for his charm, wit, urbanity & intellect. He was the most famous author/scholar of his day & one of the most prolific writers of all times.
4. He refused to keep vigils, never hesitated to eat meat on Fridays, and (though ordained) chose never to function as a priest.
5. He berated the papacy, the priesthood and the monks for their overindulgences. He stated that the monks would not touch money, but that they were not so scrupulous concerning wine and women. He constantly attacked clerical concubinage and the cruelty with which the Roman Catholic Church dealt with so-called "heretics." He is even credited with saving a man from the Inquisition.
6. One of his many writings consisted of a tract entitled "Against the Barbarians," which was directed against the overt wickedness of the Roman Catholic Church. Another is entitled, "Praise of Folly" which was critical of the RCC. He also stated, "This monarchy of the Roman pontiff is the pest of Christendom." He often compared the crusade-leading Pope Julius to Julius Caesar. He is quoted as saying, "How truly is Julius playing the part of Julius!" He wrote a tract in which he has Pope Julius die & go to Hell.
7. He was called a Humanist because he sought to elevate the lowly position of the common man. The term "Humanist" did not carry the same meaning that it does today when it describes one who exalts man's achievement as opposed to God.
8. Erasmus is quoted as saying, "Do you think that the Scriptures are fit only for the perfumed?" He also stated, "I venture to think that anyone who reads my translation at home will profit thereby." He boldly stated that he longed to see the Bible in the hands of "the farmer, the tailor, the traveler and the Turk." Later, to the astonishment of his upper classed colleagues, he added, "the masons, the prostitutes and the pimps" to that declaration.

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II. His Greek New Testaments

A. The MS Evidence

1. Erasmus detected corruptions in the Alex text as early as the 4th Cent.
2. Rejected Jerome's Latin because it was based on this flawed text
 - a. Differed with Jerome on pro-RCC passages such as:
 - 1) Jerome, Matt. 4:17, "Do penance, for the kingdom of Heaven is at hand."
 - 2) Erasmus, Matt. 4:17, "Be penitent for the kingdom of heaven is at hand."
3. He defended the authenticity of Mark 16:9-21
4. He defended the authenticity of John 8:1-12
5. He included variant readings in marginal notes

B. The MSS he used

1. 11th Cent. Gospels/Acts/Epistles
2. 12th Cent. Acts/Epistles
3. 12th Revelation
4. 15th Cent. Gospels
5. 15th Cent. Acts/Epistles
6. There is record of an early Gr. MS which John Colet let him examine at Oxford in 1505, 06

C. Five Editions

1. 1516 - w/ Erasmus' own Latin translation
2. 1519 - Greek/Erasmus' Latin in parallel
3. 1522 - First edition to include 1 John 5:7. Erasmus believed 1 John 5:7 was Scripture and wanted to include it in his Gr. NT but was too honest to do so without Greek authority. Following the publication of his 2nd Ed. he said if he could find a MS that contained it he would include it in his next ed. Two were found so he included it. There is a myth that these MSS were produced just to force him to add the verse but there is no evidence to substantiate that charge.
In 1521 he wrote Bombasus, the prefect of the Vatican library, to have him check Vaticanus to see if 1 John 5:7 was in it. Upon hearing that Rome's signature MS didn't contain the verse **he included it in his third edition anyway.**
4. 1527 - Greek/Jerome's Latin/Erasmus' Latin in 3 parallel columns
5. 1535 - Deleted Jerome's Latin w/ the Gr. & Erasmus' Latin in parallel

III. The Reformation

A. He believed in reformation

1. Wanted to reform the RCC, not leave it
2. "Erasmus laid the egg that Luther hatched."

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3. "I favor Luther as much as I can, even if my cause is everywhere linked with his."
4. Wrote several letters on behalf of Luther
5. Agreed w/ Luther that salvation was by grace alone
6. Refused to debate Luther even though pressured by the RCC to do so.
7. Once left Louvain early just to prevent a public clash w/ Luther
8. Only disagreed w/ Luther concerning predestination
9. The Reformers had his:
 - a. Bible
 - b. Greek New Testament
 - c. Anti-RCC writings
 - d. Moral support

IV. Erasmus on Salvation

A. Believed salvation was by grace without works or church involvement

1. "Our hope is the mercy of God and the merits of Christ."
2. "He...nailed our sins to the cross, sealed our redemption with his blood."
3. "The way to Paradise is the way of the penitent thief, say simply, 'Thy will be done the world to me is crucified and I to the world'."
4. Stated that no rites of the RCC were necessary to obtain salvation

V. Attitude toward Anabaptists

A. He was for the Anabaptists

1. He mentioned them as existing as early as 1523
2. Held them in great respect
3. Said the Anabaptists he knew preferred to be called, "Baptists"
4. He was often called, "The only Anabaptist of the 16th Cent."
5. He was the first person to use the term "fundamental"

VI. In 1559 Pope Paul IV put his writings on the index of books forbidden for RCs to read

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11

The Development of English

I. The History of the English language

A. Developed in three stages - English developed over approximately 1000 years. It passed through three distinct stages:

1. Old English:

a. Old English was spoken from 449 AD to around 1100 AD. When the Angles, Saxons and Jutes invaded England in 449 AD, they brought with them their own individual languages. Over the years these languages combined to form Old English

b. Old English utilized six vowels rather than the five of Modern English. The sixth being similar in appearance to a lower case **e** and **a** superimposed over one another.

c. Old English was divided into four distinct dialects determined by geographic location:

1) Northumbrian

3) West Saxon

2) Mercian

4) Kent

d. Old English looked nothing like the English of today and could not be read, spoken or understood by someone who speaks Modern English:

1) Example #1

Modern English - "The man saw the woman."

Old English - "se guma geseah þa cwen."

2) Example #2

Modern English - "The woman saw the man."

Old English - "seo cwen geseah þone guman."

3) Example #3

Modern English - "When this answer was received he began immediately to sing in praise of God the Creator, with verses and words that he had never heard."

Old English - "he ða þas andsware onfeng, þa fers ond þa word þe he naefre gehyrde."

2. Middle English: Middle English was predominant from around 1100 AD to 1450 AD.

a. It began to develop in 1066 AD when the Norman's invaded England. The French language, forced upon many of the inhabitants, was absorbed into English rather than replacing it.

b. In 1362 AD the "Statute of Pleading" made English the official language of Parliament.

c. Like Old English, Middle English also would not be readily understood by those of us who speak Modern English. The following example is an excerpt from *The Peterborough Chronicle* as written in

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1154 AD. It rehearses methods of torture used in monasteries. It is considered by some to be the earliest surviving example of Middle English:

(1 Example #1

[Me dide cnotted stenges abuton here] haeued and uurythen it dat it
[One placed knotted cords about their] heads and twisted it that it

gaede to pe haernes. Hi diden heom in quarterne par nadres and snakes
entered to the brains They put them in cell where adders and snakes

and pade waeron inne, and drapen heom swa. Sume hi diden
and toads were in, and killed them so. Some they put in

in crucethus, dat is in an cest pat was scort, and nareu, and undep,
torture box, that is in a chest that was short, and narrow and shallow,

and dide scaerpe stanes perinne and prengde pe man paer-inne dat him
and put sharp stones therein, and pressed the man therein, that

braecon alle pe limes.
they broke all the limbs.

3. Modern English: Modern English came into existence around 1450 AD and was basically solidified by the end of the 16th century.

a. In about 1500, major changes in vocal pronunciation, inflection, and spelling simplified and helped solidify the language.

b. The English language is made up of elements of Danish, Old Norse, Latin, Greek, French, German and many other dialects. Today we use words such as: alcohol and assassins (Arabic), coffee (Turkish), mammoths (Russian), robots (Czech), shampoo (Hindi), ketchup (Malay) and thousands of others which have come to us from all around the globe.

c. The greatest works in English, those of the “Golden Age” of English literature, are all in Modern English. William Tyndales’ translation, the works of William Shakespeare and the King James Bible.

II. The English of the King James Bible

A. A Historic Misunderstanding: Many are under the false impression that the King James Bible is written in **Old** English. This is due to three things:

1. The original King James Bible was set in **Gothic** type face. This font is sometimes even referred to as “Old English.” It is very ornate and difficult to read. Roman type was in use in 1611 and subsequent editions of the King James were changed to that.

2. Some think that the use of “thees” and “thous” identifies the English of the Authorized Version as “Old.” This is incorrect. The use of “thees” and “thous”

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was in use in common speech in 1611 and is not at all associated with either “Old” or even “Middle” English.

3. Many not-so-well-meaning critics like to make the assertion that the English of the King James Bible is “Old” English in order to mislead their congregations and further alienate them from God’s perfect Bible.

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12

The Hexapla

I. The Hexapla

A. A 6 column parallel Bible

1. Hebrew Old Testament
2. Greek transliteration of the Hebrew O. T.
3. Aquilla's Greek version
4. Symmachus' Greek version
5. Origen's Greek version
6. Theodotian's Greek version

II. The Men

A. Third column - Aquilla, 95-135 AD

1. An Ebionite - salvation through imitation of Christ
2. Practiced astrology
3. Render "Jehovah" as "Pipa" and "Papa" hence "Pope"
4. First to translate "virgin" as "young woman" in Isa. 7:14 Said that "παρθενος" was NOT a virgin in Mt. 1:23 but a blond haired, blue eyed, German soldier named "Panther"
5. Made idols under Titus

B. Fourth Column - Symmachus, 160-211 AD

1. Ebionite - never renounced it
2. Believed Joseph was Jesus' father
3. Gnostic

C. Fifth Column - Origenes Adamantius, 185- 254 AD

1. Student of Clement of Alexandria
2. Succeeded Clement of Alexandria as head of school in Alexandria
3. Was an Arian
 - a. Arias, 318AD, was a presbyter under Bishop Alexander of Alexandria
 - b. Believed Jesus Christ was a lesser god - J.W's.
 - c. eternally generated Son - Ps. 2:7/ Acts 13:33, Heb. 1:5, 5:5
4. Collected and perverted scriptures
5. Wrote commentaries
6. Castrated self claiming Mt 19:12
7. Vigorous defender of Christianity
8. Believed in baptismal regeneration
9. Believed Gen. 1-3 was allegorical
10. Believed in infant baptism
11. Believed in the pre-existence of the human soul

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12. Believed in universal salvation - even the devil gets saved

13. Gnostic

a. All matter is evil

b. Perfect God couldn't create an evil material world

c. The perfect God created series of lesser gods till one called "Jehovah" finally created the world

d. Jesus true God, so He couldn't have a material body - Lk 24:40, Jn 20:19, I Jn 1

e. "Salvation" was freeing the spirit from the body (TM)

f. This led to:

1) licentiousness: "spirit remains pure in spite of physical depravity"

2) asceticism - "flesh is wicked, so starve, beat, mistreat & deny it"

3) monasticism - "shun society to deny opportunity for flesh to sin"

14. You should begin your Christian reading with "Judith, Tobit, Ecclesiasticus"

D. Sixth Column - Theodotian, 140-190 AD

1. Ebionite

2. Believed Joseph was Jesus' father

(Every copy of the "Septuagint" in existence is really a copy of Origin's fifth column.)

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The Geneva Bible

I. The Greek Text known as the Textus Receptus was the basis for the following:

A. Pre-King James English Bibles:

1. Tyndale's, 1525
2. Coverdale's, 1535
3. Matthew's, 1537
4. Taverner's, 1539
5. The Great Bible, 1539
6. The Geneva Bible, 1560
7. The Bishops' Bible, 1568
8. The King James Bible, 1611

II. Why didn't God use one of the English Bibles translated prior to 1611?

A. Unstable language - Even though the pre-King James translations were in English, the English language they were translated into was still relatively unstable. It wasn't until around 1600 that English, as we speak it today, was solidified.

B. Exclusive translations - prior to the King James Bible every English translation was a "one-man" or "one-group" translation.

1. "One Man" translations:

- a. Tyndale
- b. Coverdale
- c. Matthews
- d. Taverner's

2. "One Group" translations:

- a. The Great Bible - Church of England
- b. The Bishops' Bible - Church of England
- c. The Geneva Bible - The Puritans

III. The King James Bible:

A. The development of the English language was finally complete.

B. The King James translators were from the Anglican (Church of England) Church and the Puritans.

IV. They were flawed

A. 1 John 2:23, "***Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also.***"

Both Tyndale and the Geneva omit the last half of the verse.

B. Matthew 5:22, "***But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.***"

The underlined words, "without a cause" are not found in the Wycliff, Tyndale, Cramner, Great, Bishops' and the Geneva.

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C. John 1:1 ***“In the beginning was the Word, and the Word was with God, and the Word was God.***

2 ***“The same was in the beginning with God.***

3 ***“All things were made by him; and without him was not any thing made that was made.”***

Wycliff got it right: “alle thingis weren made bi hym: and withoutn hym was made no thing. That thing that was made” The rest: Tyndale, Cramner, Great, Bishops’ and the Geneva all have some variation of, “Althinges were made by it,” rather than “him.”

D. “Propitiation” The word “propitiation” appears three times in the King James Bible. It appears nowhere in the Geneva Bible.

E. Flawed Prophecy

Gen. 22:8 - ***“God will provide himself a lamb”*** AV

Gen. 22:8 - ***“God will provide him a lamb”*** Geneva

F. Double negative: Num. 23:21 (GB) ***“He seeth none iniquity in Jacob, nor seeth no transgression in Israel: the LORD his God is with him, and the joyful shout of a King is among them.”***

G. Flawed Prophecy

Zech. 11:12 states, ***“And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.”*** AV

Zech. 11:12: ***“And I said unto them, If ye think it good, give me my wages: and if no, leave off: so they weighed for my wages thirty pieces of silver.”*** Geneva

H. Flawed Thinking

Mal. 2:16: ***“For the LORD, the God of Israel, saith that he hateth putting away:...”*** AV

Mal. 2:16: ***“If thou hatest her, put her away,...”*** Geneva (!)

I. The Postmillennial Comma.

Heb. 10:12: ***“But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;”*** AV

Heb. 10:12: ***“But this man after he had offered one sacrifice for sins, sitteth forever at the right hand of God,”*** Geneva

J. The last half of 1 John 2:23.

1 John 2:23: ***“Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also.”*** AV

1 John 2:23: ***“Whosoever denieth the Son, the same hath not the Father.”*** Geneva

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14

King James Charles Stewart

I. Important dates:

Born - June 19, 1566

King James VI, of Scotland - July 29, 1567

King James I, of England - March 24, 1603

Died - March 27, 1625

II The Life of James Stewart

A. As a Child

1. James Charles Stewart (or Stuart) was born in a walk-in closet in Edinburgh Castle, Scotland, on June 19, 1566. James was baptized into the Roman Catholic Church against his will at the bidding of his mother.

2. His mother was Mary, Queen of Scots (not to be confused with “Bloody Mary,” Queen of **England**, daughter of Henry VIII.) She was a loyal Catholic who murdered tens of thousands of Christians who refused to bow to the Roman Catholic Church. Fed up with her ruthlessness, Mary was deposed and James acceded to the throne of Scotland while still an infant on July 24, 1567, becoming King James VI of Scotland. Scotland was ruled by a Regent until James was old enough to take the throne.

3. After Mary was deposed James was raised by Presbyterians. One of his two Protestant tutors, Peter Young, studied under Theodore Beza.

B. As a Youth

1. James was described as: “highly intelligent”, “excellent memory”, “easy learner.”

2. By 16 he had memorized the histories of most nations.

3. He spoke and read:

a. English

b. Scottish

c. Latin

d. Greek

e. French

f. Spanish

g. Italian

4. Studied:

a. Protestant Reformers

b. Augsburg Confession

c. French Protestant Churches

d. Swiss Protestant Churches

e. numerous histories

f. The Classics

g. various devotionals

h. science

i. military science

j. the Bible

5. At age 5 spoke to an assembly “ye will answer to God and to me afterwards....”

6. At 8 could read any Bible chapter in Latin, translate it into French and then translate the French into English.

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7. Although his mother had been a staunch Roman Catholic, James rejected the Roman Catholic Church at age 11.
8. At 22 he debated the Jesuit, James Gerdon, five times and won.

C. James - Jacob, the Supplanter

1. James plucked the thrones of Scotland and England from the clutches of the Roman Catholic Church.
2. By age 28 he had:
 - a. almost died in the womb
 - b. been kidnapped twice
 - c. resisted attempts to kidnap him three times
 - d. fled from plots five times
3. It was said he, “faced danger and difficulties with energy and courage.”
4. He wrote the *Basilikon Doron* (“Kingly Gift”) to instruct his son on how to be a good man and a good king. He taught him the importance of:
 - a. A King’s relationship with God
 - b. A King’s duties in his office
 - c. A King’s manners and relationships with his subjects
5. He was anti-effeminate. He instructed his son:
 - a. “But especially eschew to be effeminate in your clothes, in perfuming, preining, or such like...and make not a fool of yourself in disguising or wearing long your hair or nails, which are but excrements of nature.”²
 - b. In other writings he advised his son, “Guard against corrupt leide, as book-language, and pen-and-ink horn terms, and last of all, mignard and effeminate ones.”³
6. Of the vices of prosperity he warned:
 - a. “Our peace hath bread wealth: and peace and wealth hath brought forth a general sluggishness which makes us wallow in all sorts of idle delights and soft delicacies, the first seeds of subversion of all great monarchies.”⁴
7. He wrote a treatise against smoking, entitled *A Counterblaste To Tobacco*⁵ in which he displayed several of his great attributes, not the least of which was his farsightedness. He sums up the tobacco habit as:

2. Coston Sr., Stephen A., *King James the VI of Scotland & I of England, Unjustly Accused*, (Konigs Wort, St. Peterburg, 1996), p. 4.

3. Ibid., p. 3.

4. Ibid., p. 303.

5. James wrote numerous works of a spiritual nature. In 1597 he even produced one entitled *Daemonology* which warned against the wiles of the devil. Opfell, Olga S., *The King James Bible Translators*, (McFarland & Co., London, 1982), p. 82.

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“...loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs and in the black stinking fumes thereof, nearest resembling that horrible Stygian smoke of that pit which is bottomless...Such is the force of that natural self love as we cannot be content unless we imitate everything that our fellows do, and so prove ourselves capable of everything whereof they are capable; like apes, counterfeiting the manners of others, to our own destruction.”⁶

“The husband shall not be ashamed, to reduce thereby his delicate, wholesome and clear complexioned wife to that extremity that either she must also corrupt her sweet breath therewith, or else resolve to live in a perpetual stinking torment.”⁷

8. He didn't turn to Nobles of Scotland or Presbyterian Church but the common man.
9. He united England, Ireland & Scotland and formed the foundation for the British Empire.
10. He superimposed the English flag over the Scottish flag and designed the Union Jack.

D. Physical Attributes

1. James had very weak legs and often had to be supported when he walked.
2. He had limited use of his hands, which required that he have a secretary or chamberlain write for him.
3. He suffered from gout, arthritis and possibly Porphyra, a debilitating disease also often referred to as “The Royal Disease.”
4. He was weak and quite often bedridden. James' bedroom became his “office” of sorts with him surrounded by courtiers who waited on and served their king.
5. He did not sleep well and once awakened had great difficulty regaining his sleep. He would then have a courtier, usually sleeping in the same room as a bodyguard, read to him until he dozed off again.
6. He suffered bouts of pain that sometimes left him delirious.⁸
7. He suffered from an overlarge tongue, which caused him to drool frequently and slurp loudly when he drank.

6. The Gospel Catholic, January 1988, The Conversion Center, Inc., p. 1.

7. *Ibid.*, p. 1.

8. Coston Sr., Stephen A., *King James the VI of Scotland & I of England, Unjustly Accused*, (Konigs Wort, St. Peterburg, 1996), p. 36.

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E. Personal Attributes

1. Bishop Godfrey Goodman described James in the following manner: “Here unto you may add the carriage and disposition of King James; truly I did never know any man of so great an appreciation, of so great love and affection. A man so truly just, so free from all cruelty and pride, such a lover of the church, and one who had done so much good for the church.”⁹
2. Sir Henry Wotton wrote of James in 1602: “There appears a certain natural goodness verging on modesty...among his good qualities none shines more brightly than the chastness of his life, which he has preserved without stain down to the present time, contrary to the example of almost all his ancestors, who disturbed the kingdom with the great number of bastards which they left...”¹⁰
3. Sir Roger Wilbraham stated in 1603: “The King is of the sharpest wit and invention...of the sweetest most pleasant and best nature that I ever knew, desiring nor affecting anything but true honor.”¹¹
4. F. A. Inderwick stated:
 - a. “James had a reputation for learning, for piety, for good nature, and for liberality.”¹²
 - b. “...as to his personal character, it is, I think only justice to say,...he was personally a man of good MORAL character, a quality which was probably much indebted to the strict and careful training he received from his Presbyterian tutors...”¹³
5. Robert Chambers informs us that King James was:
 - a. “a monarch whose character was good...”¹⁴
 - b. “was very much beloved by his people.”¹⁵
 - c. “no coward, and at various times in his life he displayed considerable nerve in facing danger.”¹⁶

9. Coston Sr., Stephen A., *King James the VI of Scotland & I of England, Unjustly Accused*, (Konigs Wort, St. Peterburg, 1996), p. 26.

10. Ibid., p. 39.

11. Ibid., p. 40.

12. Coston Sr., Stephen A., *King James the VI of Scotland & I of England, Unjustly Accused*, (Konigs Wort, St. Peterburg, 1996), p. 43.

13. Ibid., p. 303.

14. Ibid., p. 308.

15. Ibid., p. 309.

16. Ibid., p. 309.

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6. Hugh Walpole reveals: “He had large, prominent blue eyes, and they stared at the person with whom he talked as though he would read all secrets.”¹⁷

7. Mrs. Lucy Aikin, wrote in 1823: “On his propensity to favoritism...the only excuse for his blind indulgence to the objects of his affection, must be derived from his boundless good-nature; which overflowed upon all who approached him, and rendered it a moral impossibility for him to refuse any request urged with importunity. His profane liberality which sprang from the same source, was the chief if not the sole cause of his constant want of money...”¹⁸

8. David Ralston stated: “King James was regarded by those of his own time as ‘The British Solomon’. He was wise not only in politics and academics, but in Theology. He was devoutly interested in the Word of God. He made it clear that he wanted the Holy Word of God to be in the hands of people and not chained to pulpits or hoarded in cellars to be read only by Greek scholars.”¹⁹

9. King James own words. In *Basilicon Doran* James exhorted his son to:

a. “Keep your body clean and unpolluted while you give it to your wife whom to only it belongs for how can you justly crave to be joined to a Virgin if your body be polluted? Why should the one half be clean, and the other defiled? And suppose I know, fornication is thought but a venial sin by most of the world, yet remember well what I said in my first book regarding conscience, and count every sin and breach of God’s law, not according as the vain world esteems of it, but as God judge and maker of the law accounts of the same.”²⁰

b. “Be not ashamed to keep clean your body (which is the temple of the Holy Spirit) notwithstanding all vain allurements to the contrary.”²¹

c. “Think not therefore, that the highness of your dignity diminisheth your faults (much less giveth you a license to sin) but by the contrary,

17. Opfell, Olga S., *The King James Bible Translators*, (McFarland & Co., London, 1982), p. 5.

18. Coston Sr., Stephen A., *King James the VI of Scotland & I of England, Unjustly Accused*, (Konigs Wort, St. Peterburg, 1996), p. 298.

19. Ralston, David, *The Real King James, The British Solomon*, Tabernacle Baptist Press, Louisville, 1986), p. 8.

20. Ibid., p. 44.

21. Ibid., p. 44.

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your fault shall be aggravated according to the height of your dignity..."²²

d. "Make your court and company to be a pattern of godliness and all honest virtues to all the rest of the people...Be careful to prefer the gentlest natured."²³

e. "Holiness being the first and most requisite quality of a Christian (as proceeding from true fear and knowledge of God.)"²⁴

f. "...it is not enough to be a good king, by the thralldom of good laws well executed to govern his people if he joins therewith a virtuous life in his own person and in the person of his court and company, by his good example alluring his subjects to the love of virtue, and hatred of vice..."²⁵

g. "And this example in your own life and person...in the government of your court and followers in all godliness and virtue... Having your mind decked and enriched so with all virtuous qualities, that there with ye may worthily rule your people...Have a double care for the ruling of your own servants..."²⁶

9. In due time he became known as the most educated sovereign in Europe.

III. His Lineage

A. Marriage

1. James married Anne, the second daughter of Frederick II, King of Denmark on August 20, 1589.

B. Offspring

1. Henry, born February 19, 1594. Died on November 6, 1612, at age 18.
2. Elizabeth, born August 19, 1596. Died on February 13, 1662, at age 65.
3. Margaret, born December 1598. Died in December 1600 at age 2.
4. Charles (who due to the early death of Henry) succeeded his father in 1625 as King Charles I, born November 19, 1600. Executed in 1649 at the age of 49.
5. Robert, born January 18, 1602. Died May 27, 1602, at age 4 months.
6. A stillborn child born in May 1603.
7. May, born April 8, 1605. Died September 16, 1607, at age 2.
8. Sophia, born June 22, 1606. Died the next day, age one day.

22. Ibid., p. 47.

23. Ibid., p. 53.

24. Ibid., p. 55.

25. Ibid., p. 52.

26. Ibid., p. 53.

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IV. Personal Goals & Achievements

A. King James

1. Sought to teach his son how to be a good man and good King.
2. Sought to protect his people - "Counterblast to Tobacco."
3. Sought to propagate the Gospel.
4. Considered himself a member of the pre-500 AD Primitive Church.
5. Banished Roman Catholic priests and Jesuits.
6. Pulled no punches in arguments with the pope and Roman Catholics.
7. United England, Ireland and Scotland to form the British Empire.
8. During the years of his reign there were three massive wars raging around the world in which 25 million people died. But during his reign no citizen of his kingdom died in war because England was at peace for his entire reign. His son, Charles, who succeeded him, plunged England into civil war due to his desire to return England to the fold of Roman Catholicism.
 - a. Arauco War (1536–1883), 200,000 - 220,000 died
 - b. Eighty Years' War (1568–1648), 230,000 - 2,000,000 died
 - c. Qing dynasty conquest of Ming Dynasty (1616–1662), 25,000,000 died
9. *Basilicon Doran* was translated into numerous languages and read throughout Europe.
10. In a time when monarchs were illiterate by design James was one of the most educated men of his day.
11. Designed the flag of the British Empire.
12. He established the first Christian colony, Jamestown, in the New World. This was the foundation upon which the United States was built.
13. His mother was Roman Catholic & his son was Roman Catholic. James' reign was the parenthesis in history when God produced His English Bible
14. Monarchs were known for their promiscuities with a string of illegitimate claimants to their throne left in their wake. James had no illicit relationships and left no illegitimate children behind. A rarity in his time.
15. King James insisted on jury trials.
16. King James exalted womanhood and the sanctity of marriage. He held the institution so highly that he spent fifteen days in prayer and meditation before marrying Anne of Denmark.
17. He gave the world the Authorized Version, the King James Bible.

V. His Enemies

A. The Roman Catholic Church

1. **Power Seekers** - In any kingdom are those who wish to usurp the authority of the rightful ruler to their own benefit. There were numerous intrigues designed to place someone other than James on the throne
2. **The Roman Catholic Church**- The Roman Catholic Church wanted England back in the fold of Rome and would stop at nothing to achieve this goal. This spawned the Gunpowder Plot in 1605. On the morning of

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November 5, the opening day of Parliament, a man named Guy Fawkes, disguised as a servant, was discovered in a cellar beneath the House of Lords beside piles of faggots, billets of wood, and masses of coal. Search was made and found beneath the pile were 36 barrels of gunpowder.

3. Anthony Weldon - There was a great deal of racism held by the English against the Scottish. The fact that both were white meant nothing. Weldon was a vicious anti-Scottish racist who never hesitated to make his feelings known. He wrote a treatise entitled A Perfect Description of the People and Country of Scotland (the equivalent of a KKK member writing a definitive history of the African people) which wasn't printed until 1659, ten years after his death. In it he makes plain the feeling he held for the Scots:

a. "First for the country, I must confess, it is too good for those that possess it, and too bad for others to be at charge to conquer it. The air might be wholesome, but for the stinking people that inhabit it."

b. "Their discourses are full of detraction; their sermons nothing but railing;²⁷ and their conclusions nothing but heresies and treasons. (sic)"

c. "Fornication they hold but a pastime, wherein man's ability is approved...at adultery they shake their heads...murder they wink at; and blasphemy they laugh at...,"

d. "...their flesh naturally abhors cleanness. Their breath commly stinks of pottage; their linen of piss; their hands of pigs t...;...to be chained in marriage to one of them, were to be tied to a dead carcass, and cast into a stinking ditch...I do wonder that...King James should be born in so stinking a town as Edinburgh in lousy Scotland."²⁸

Weldon was a member of James' court. He was bitter that most of the positions of that court were held by Scots. Eventually his hatred led James to dismiss him from the court, a sizable demotion in prestige, wealth and power. Weldon swore that he would have his revenge on James. He waited until 1650, twenty-five years after James' death, to write a treatise in which he alluded to King James having a homosexual relationship with George Villiers, The rumor never gained traction until being resurrected in the 20th Century by anti-King James Bible advocates who would use any tactic, no matter how low, to destroy the standing of James & his Bible.

27. There may be another unexplored reason for Weldon's hatred of James and the Scots; **conviction!** The Scots were Presbyterians. And who hasn't heard of the scalding preaching of John Knox? Could Weldon be nothing more than one more Hell-bound sinner whose best attempt to escape conviction was to vilify its source?

28. Coston Sr., Stephen A., *King James the VI of Scotland & I of England, Unjustly Accused*, (Konigs Wort, St. Peterburg, 1996), pp. 217, 218.

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VI. In King James' Defense

A. How Do We Know James Wasn't a Homosexual?

1. Public reaction - If King James had been a homosexual, he would have been driven from the throne...and probably killed.

2. Public outcry - If James had been a homosexual, history books would be **full** of letters, tracts and books written against his sin. Upstanding citizens would have written these while James was on the throne and **alive**. They would not have cried, "God save the King!" in his presence. They would have instead demanded, "God **kill** this King!"

3. Puritan cooperation - The Puritans were very strict in adhering to biblical principles and morals. No Puritans would have agreed to help a pervert king translate the Bible.

4. The Anglicans - The monarch of England, king or queen is automatically the head of the Church of England. The Church of England of the 17th Century would never have allowed the **head** of the church to be a homosexual.

5. The Bible Translators - The translation committee was made up of both Puritans and Anglicans. Although the Puritans were the more Bible-oriented of the two groups, neither would have accepted a blatant homosexual's request to translate the most holy of books. If King James was a homosexual would they have stated in the Epistle Dedicatory, in the front of the King James Bible, "Great and manifold were the blessings, most dread Sovereign, which Almighty God, the father of mercies, bestowed upon us the people of England, when first he sent Your Majesty's Royal person to rule and reign over us."?

6. The Colonists - Throughout their charter, the colonists refer to both God and King James in terms of adoration and praise. These were a godly people with standards that would shame us today. Yet when they joined together to declare the purpose of the voyage in the Mayflower Compact they chose these words to describe their love and respect for their king:

a. "In ye name of God Amen. We whose names are under written, the loyal subjects of our dread sovereign Lord King James by ye grace of God of Greate Britain, France, and Ireland, King Defender of ye faith, and having undertaken, for ye glory of God, and advancement of ye Christian faith and honor of our King and Country, a voyage to plant ye first colony in ye northern part of Virginia."

Are we to believe that these holy people would so laud a vile homosexual? Do you really believe they would call him the "Defender of the Faith"? Would they have named their settlement "**Jamestown**" in his honor?

7. God - Following its publication, the King James Bible found its way **around the world**. Foreign missions were inaugurated from England and God used this Book to carry His Gospel around the world. There were several great translations before it, The Bishop's Bible, the Great Bible, the Geneva Bible. God could have used any one of them. But He chose the Bible of humble King James. If King James was indeed a homosexual, then

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he was an **abomination** to God. God would not use the Bible of a pervert to build one of the greatest political empires in history and evangelize the world.

Ecclesiastes 8:4:

Where the word of a king is, there is power:
and who may say unto him,
What doest thou?

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15

The King James Translators

I. The Translators

A. The Companies

1. **The first Westminster Company**
 - a. 10 men
 - b. Translated: Genesis - 2nd Kings
2. **The first Cambridge Company**
 - a. 8 men
 - b. Translated: 1st Chronicles - Ecclesiastes
3. **The first Oxford Company**
 - a. 7 men
 - b. Translated: Isaiah - Malachi
4. **The second Westminster Company**
 - a. 7 men
 - b. Translated: Romans - Jude
5. **The second Oxford Company**
 - a. 11 eleven men
 - b. Translated: The Gospels, Acts and the Revelation
6. **The second Cambridge Company**
 - a. 7 men
 - b. Translated: the Apocrypha

II. The Individuals

A. The first Westminster Company: Genesis - 2nd Kings

1. Lancelot Andrews, 1555 - 1626: Dr. Lancelot Andrews was Master of Pembroke, 1589; prebendary at St. Paul's; Dean of Westminster, 1601; Bishop of Chichester, 1605; Bishop of Ely, 1609; member of the Privy Council, 1609 and Bishop of Winchester, 1618. Dr. Andrews was also the first person named in the "Order agreed upon for this Translation."

a. "Once a year, at Easter, he used to pass a month with his parents. During this vacation, he would find a master, from whom he learned some language to which he was a stranger. In this way after a few years, he acquired most of the modern languages of Europe."²⁹

b. "He was not a man of 'head knowledge' only. He was a man of great practical preaching ability and an ardent opponent of Rome. His conspicuous talents soon gained him powerful patrons. Henry, Earl of Huntington, took him into the north of England, where he was the

29. McClure, Alexander, *Translators Revived*, (Maranatha Publications, Worthington), p. 78.

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means of converting many Papists by his preaching and disputations.”³⁰

c. “As a preacher, Bishop Andrews was right famous in his day. He was called the ‘star of preachers.’”³¹

d. “Many hours he spent each day in private and family devotions; and there were some who used to desire that ‘they might end their days in Bishop Andrews’ chapel.’ He was one in whom was proved the truth of Luther’s saying, that ‘to have prayed well, is to have studied well.’”³²

e. “This worthy diocesan was much ‘given to hospitality,’ and especially to literary strangers. So bountiful was his cheer, that it used to be said, ‘My Lord of Winchester keeps Christmas all year ‘round.’”³³

f. “But we are chiefly concerned to know what were his qualifications as a translator of the Bible. He ever bore the character of a ‘right godly man,’ and a ‘prodigious student.’ One competent judge speaks of him as ‘that great gulf of learning!’ It was also said, that ‘the world wanted learning to know how learned this man was.’ A brave, old chronicler remarks, that such was his skill in all languages, especially the Oriental, that had he been present at the confusion of tongues at Babel, he might have served as the Interpreter-General! In his funeral sermon by Dr. Buckridge, Bishop of Rochester, it is said that Dr. Andrews was conversant with fifteen languages.”³⁴

2. John Overall, 1559 - 1619: Dr. Overall was; Regius Professor of Divinity at Cambridge, 1596; Master of Cathrine Hall, 1598; Dean of St. Paul’s, 1601; Bishop of Coventry and Lichfield, 1614; Bishop of Norwich, 1618 and a member of the Court of High Commission.

a. Dr. Overall was present at the hanging of the Jesuit Henry Garnet, mastermind of “the Gunpowder Plot” and tried to lead him to Christ.³⁵ Garnet died unrepentant.

b. Dr. Overall was vital to the translation because of his knowledge of quotations of the early church fathers which helped with the authentication of 1 John 5:7. This verse has a multitude of evidence

30. Ibid., p. 79.

31. Ibid., p. 85.

32. Ibid., p. 86.

33. Ibid., p. 87.

34. Ibid., p. 87.

35. Paine, Gustavus, *The Men Behind the KJV*, (Baker Book House, Grand Rapids, 1959), p. 90.

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among church fathers, though its manuscript evidence suffers from the attacks of Alexandria's philosophers.

3. Hadrian Saravia, 1531 - 1613: Dr. Saravia was; professor of Divinity at Leyden, 1582; prebendary of Glouchester, 1595 and prebendary of Westminster in 1601. Dr. Hadrian Saravia was as evangelistic as he was scholarly.

a. McClure reports: "He was sent by Queen Elizabeth's council as a sort of missionary to the islands of Guernsey and Jersey, where he was one of the first Protestant ministers; knowing, as he says of himself, in a letter, 'which were the beginnings, and by what means and occasions the preaching of God's Word was planted there.' He labored there in a two-fold capacity, doing the work of an evangelist, and conducting a newly established school, called Elizabeth College."³⁶

b. In 1611 he published a treatise on Papal primacy against the Jesuit Gretser.

c. He was "educated in all kinds of literature in his younger days, especially several languages."³⁷

4. Richard Clarke, 15?? - 1634: Dr. Clarke had been fellow of Christ College, Cambridge; and was Vicar of Minster and Monkton, in the Isle of Thanet, at the time of the translation. He was one of the Six Preachers in the Cathedral of Canterbury. A volume of his sermons was published in folio, after his death, in 1637.

5. John Laifield, 15?? - 1617: Dr. John Laifield was; fellow of Trinity. He was the chaplain to the Earl of Cumberland during his voyage to Puerto Rico in 1598 and finally rector of St. Clement Danes's, London in 1601.

a. Of him it was said: "That being skilled in architecture, his judgment was much relied on for the fabric of the tabernacle and temple."³⁸

6. Robert Tighe, 15?? - 1620: Dr. Robert Tighe, Archdeacon of Middlesex, and Vicar of All Hallows Barking, was known as "an excellent textuary and profound linguist; and therefore employed in the Translation of the Bible."³⁹

7. Francis Burleigh, 15?? - 16??: Vicar of Bishop's Stortford.

8. Geoffry King, 15?? - 16??: Dr. King was fellow of King's College, Cambridge, and succeeded Mr. Spalding as Regius Professor of Hebrew in that University. Dr. King was an ardent anti-papist.

36. McClure, Alexander, *Translators Revived*, (Maranatha Publications, Worthington), pp. 93,94.

37. Ibid., p. 95.

38. Ibid., p. 97.

39. Ibid., p. 98.

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9. Richard Thompson, 15?? - 1613: He was of Clare Hall, Cambridge.

10. William Bedwell, 1561 - 1632: Dr. William Bedwell was rector of St. Ethelburgh's, Bishopsgate and later vicar of Tottenham High Cross, near London. Dr. Bedwell was one of the most remarkable scholars on the committee. He was famous as "an eminent Oriental scholar." His epitaph mentions that he was "for the Eastern tongues, as learned a man as most lived in these modern times." He was considered the principal Arabic scholar of his time. His intellectual feats were monumental.

a. "He published in quarto an edition of the epistles of St. John in Arabic, with a Latin version, printed at the press of Raphelengius, at Antwerp, in 1612. He also left many Arabic manuscripts to the University of Cambridge, with numerous notes upon them, and a font of types of printing them. His fame for Arabic learning was so great, that when Erpenius, a most renowned Orientalist, resided in England in 1606, he was much indebted to Bedwell for direction in his studies. To Bedwell, rather than to Erpenius, who commonly enjoys it, belongs the honor of being the first who considerably promoted and revived the study of the Arabic language and literature in Europe. He was also tutor to another Orientalist of renown, Dr. Pococke."⁴⁰

b. "Some modern scholars have fancied, that we have an advantage in our times over the translators of King James' day, by reason of the greater attention which is supposed to be paid at present to what are called the 'cognate' and 'Shemitic' languages, and especially the Arabic by which much light is thought to be reflected upon Hebrew words and phrases. It is evident, however, that Mr. Bedwell and others, among his fellow-laborers, were thoroughly conversant in this part of the broad field of sacred criticism."⁴¹

c. "Dr. Bedwell also commenced a Persian dictionary, which is among Archbishop Laid's manuscripts, still preserved in the Bodelian Library at Oxford. In 1615 he published his book, *A Discovery of the Impostures of Mahomet and of the Koran*. To this was annexed his Arabian Trudgeman.

d. "Dr. Bedwell had a fondness for mathematical studies. He invented a ruler for geometrical purposes, like that we call Gunther's Scale, which went by the name 'Bedwell's Ruler'.

e. "After Bedwell's death, the voluminous manuscripts of his lexicon were loaned to the University of Cambridge to aid the compilation of Dr. Castell's colossal work, the *Lexicon Heptaglotton*."⁴²

40. Ibid., p. 100.

41. Ibid., pp. 100, 101.

42. Ibid., pp. 101, 102.

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B. The first Cambridge Company: 1st Chronicles - Ecclesiastes

1. Edward Lively, 1545 - 1605: Dr. Lively was Regius Professor of Hebrew at Cambridge, 1575; prebendary at Peterborough, 1602 and rector of Purleigh in 1604.

a. It is said that no man living exceeded his knowledge of the oriental languages. In fact, it was said of him, "one of the best linguists in the world...Much dependence was placed on his surpassing skill in Oriental languages."⁴³

b. Dr. Lively died in the beginning of May 1605, and it is said that his death was hastened by the great effort he put into the infant translation. In 1588 he published a work entitled, *Annotationes in quinque priores ex Minoribus Prophetis, cum Latina eorum interpretatione ad normam Hebraica veritatis*; and in 1597, *True Chronologie of the Times of the Persian Monarchie, &c.*

2. John Richardson, 15?? - 1625: Dr. Richardson was; fellow of Emmanuel College, Cambridge, 1585; Regius Professor of Divinity, 1607; Master of Peterhouse, 1609 and then Master of Trinity College.

3. Lawrence Chaderton, 1537 - 1640: Dr. Chaderton was; fellow of Christ's College, 1568; and afterwards first Master of Emmanuel College from 1584 to 1622.

a. Dr. Chaderton was raised a Roman Catholic and encouraged by his family to become a lawyer. He traveled to London, where he was converted to Christ and joined the Puritan Congregation there.⁴⁴ He was disinherited due to his conversion to Christ. It is said that,

b. "He made himself familiar with the Latin, Greek, and Hebrew tongues and was thoroughly skilled in them. Moreover he had diligently investigated the numerous writings of the Rabbis, so far as they seemed to promise any aid to the understanding of the Scriptures."⁴⁵

c. Like his fellow translators, Dr. Chaderton's contribution to the cause of Christ was not restricted to the intellectual realm. He was a **powerful preacher** who lived to the age of one hundred and three. Congregations never tired of hearing the scriptural offerings of this great soldier. A preaching engagement in his later years was described as follows:

1) "Having addressed his audience for two full hours by the glass, he paused and said, 'I will no longer trespass on your patience.' And now comes the marvel; for the whole

43. Ibid., p. 103.

44. Ibid., p. 107.

45. Ibid., pp. 108, 109.

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congregation cried out with one consent, 'For God's sake, go on!' He accordingly proceeded much longer, to their great satisfaction and delight."⁴⁶

4. Francis Dillingham, 15?? - 16??: Dr. Dillingham was fellow of Christ College; parson of Dean and also of Wilden in Bedfordshire and author of several theological treatises. Dr. Dillingham was so studied in the original languages that he participated in public debate in Greek.⁴⁷

a. "He collected out of Cardinal Bellarmine's writings, all the concessions made by the acute author in favor of Protestantism. He published a *Manual of Christian Faith*, taken from the Fathers, and a variety of treatises on different points belonging to the Romish controversy."⁴⁸

5. Thomas Harrison, 1555 - 1631: Dr. Harrison was the Vice-Master of Trinity College. He was a fervent Puritan. Dr. Harrison, it is recorded, was chosen to assist the King James translation due to his knowledge of Greek and Hebrew. In fact, his ability served him well in his duties as Vice-Master of Trinity College in Cambridge.

a. "On account of his exquisite skill in the Hebrew and Greek idioms, he was one of the chief examiners in the University of those who sought to be public professors of these languages."⁴⁹

6. Roger Andrews, 15?? - 16??: Dr. Andrews was the brother of Bishop Lancelot Andrews. He was fellow of Pembroke Hall; prebendary, archdeacon and chancellor of Chichester and Southwell, 1606-07; prebendary of Ely and afterwards Doctor of Divinity, and then Master of Jesus College, 1618.

7. Robert Spalding, 15?? - 16??: Dr. Spalding was fellow of St. John's College and Regius Professor of Hebrew, in Cambridge, 1605.

8. Andrew Byng, 1574 - 1652: Dr. Byng was fellow of Peterhouse and then Regius Professor of Hebrew, in Cambridge in 1608, after Dr. Spalding. He was also Archdeacon of Norwich.

C. The first Oxford Company: Isaiah - Malachi

1. John Harding, 15?? - 16??: John Harding was the Regius Professor of Hebrew in 1591 and President of Magdalen College; and also Rector of Halsey in Oxfordshire. It was said of him, "At the time of his appointment to aid in the translation of the Bible, he had been Royal Professor of Hebrew in the University for thirteen years. His occupancy of that chair, at a time when the study of sacred literature was pursued by thousands with a zeal

46. Ibid., p. 115.

47. Ibid., p. 116.

48. Ibid., p. 112.

49. Ibid., p. 118.

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amounting to a possession, is a fair intimation that Dr. Harding was the man for the post he occupied.”⁵⁰

2. John Reynolds (Rainolds), 1549 - 1607: Dr. John Reynolds was fellow of Corpus Christi College, 1566 and later became President of Corpus Christi in 1598; Dean of Lincoln, 1593. He was primarily responsible, in the Conference at Hampton Court, for moving the King for a new Translation. He died May 21, 1607 before the work was completed.

a. Dr. Reynolds had been raised a Roman Catholic. As Chaderton, he too trusted Christ and became a Puritan.

b. “Determined to explore the whole field and make himself master of the subject, he devoted himself to the study of the Scriptures in the original tongues, and read all the Greek and Latin fathers, and all the ancient records of the Church.”⁵¹

c. “About the year 1578, John Hart, a popish zealot, challenged all the learned men in the nation to a public debate. At the solicitation of one of Queen Elizabeth’s privy counselors, Mr. Reynolds encountered him. After several combats, the Romish champion owned himself driven from the field.”

d. “At that time, the celebrated Cardinal Bellarmine, the Goliath of the Philistines at Rome, was professor of theology in the English Seminary at that city. As fast as he delivered his popish doctrine, it was taken down in writing, and regularly sent to Dr. Reynolds; who from time to time, publicly confuted it at Oxford. Thus Bellarmine’s books were answered, even before they were printed.”⁵²

e. “The papists started a report, that their famous opposer had recanted his Protestant sentiments. He was much grieved at hearing of the rumor; but too feeble to speak, set his name to the following declaration: ‘These are to testify to all the world, that I die in the possession of that faith which I have taught all my life, both in my preachings and in my writings, with an assured hope of my salvation, only by the merits of Christ my Savior.’”⁵³

3. Thomas Holland, 1539 - 1612: Dr. Holland was then fellow of Balliol College, Oxford; chaplain to the Earl of Leichester in the Netherlands in 1585; Regius Professor of Divinity in Oxford, 1589 and afterwards Rector of Exeter College, 1592. It was said of him that he was, “another Apollos, mighty in the Scriptures.”

50. Ibid., p. 120.

51. Ibid., p. 122.

52. Ibid., pp. 123, 124.

53. Ibid., p. 132.

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Dr. Holland was a fiery Puritan and dedicated anti-Catholic who ended his sermons with the words, "I commend you to the love of God and to the hatred of all popery and superstition."

4. Richard Kilby, 1560 - 1620: Dr. Richard Kilby became the Rector of Lincoln College in 1590. He was Regius Professor of Divinity, 1610.

a. Dr. Kilby published commentaries on Exodus, chiefly formed from the monuments of the rabbis and Hebrew interpreters.

b. This incident, which occurred shortly after the Authorized Version had been published shows the dangers of changing even one word of God's Book.

1) "I must here stop my reader, and tell him that this Dr. Kilby was a man so great in learning and wisdom, and so excellent a critic in the Hebrew tongue, that he was made professor of it in this University; and as also so perfect a Grecian, that he was by King James appointed to be one of the translators of the Bible, and that this Doctor and Mr. Sanderson had frequent discourses, and loved as father and son. The Doctor was to ride a journey into Derbyshire, and took Mr. Sanderson to bear him company; and they resting on a Sunday with the Doctor's friend, and going together to that parish church where they were, found the young preacher to have no more discretion than to waste a great part of the hour allotted for his sermon in exceptions against the late translation of several words, (not expecting such a hearer as Dr. Kilby) and showed three reasons why a particular word should have been otherwise translated. When evening prayer was ended, the preacher was invited to the Doctor's friend's house, where after some other confidence, the Doctor told him, he might have preached more useful doctrine, and not filled his auditor's ears with needless exceptions against the translation; and for that word for which he offered to that poor congregation three reasons why it ought to have been translated as he and others had considered all of them, and found thirteen more considerable reasons why it was translated as now printed."⁵⁴

5. Miles Smith, 1554 - 1624: At the time of the translation Dr. Smith was a Canon of Hereford, afterwards Bishop of Gloucester in 1612. Dr. Smith had a great wealth of knowledge concerning the Greek and Latin fathers. He was also expert in Chaldean, Syriac, and Arabic that he could carry on conversations in these difficult languages. It was also said, "Hebrew he had

54. Ibid., p. 139.

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at his finger's end."⁵⁵ He read every book in his own library. Dr. Miles Smith wrote the preface to the King James Bible.

6. Richard Brett, 1567 - 1645: Dr. Brett was fellow of Lincoln College and Rector of Quainton, in Buckinghamshire in 1595. He was a noted scholar of Greek, Hebrew, Latin, Aramaic, Chaldean, Arabic and Ethiopian.

7. Richard Fairclough (Fareclowe), 1578 - 1645: Mr. Fairclough, was of New College; fellow of Corpus Christi, 1602; vicar of Lambeth, All Hallows, Bread Street and Acton.

D. The second Westminster Company: Romans - Jude

1. William Barlow, 15?? - 1613: Dr. Barlow was prebendary of Westminster, 1603 and Dean of Chester at the beginning of the translation; then he later became Bishop of Rochester in 1605 and lastly Bishop of Lincoln in 1608. He was one of the learned Divines selected for the conference at Hampton Court. He is responsible for recording all that transpired during that conference, and for observations connected with it.

2. Ralph Hutchinson (Hutcheson), 1553 - 1606: Dr. Hutchinson was president of St. John's College, Oxford, 1590.

3. John Spencer, 1559 - 1614: Dr. Spencer was vicar of Alveley, 1589; vicar of Broxborn, 1592; vicar of St. Sepulchre's, 1599; president of Corpus Christi College, 1607 and finally prebendary of St. Paul's in 1612.

4. Roger Fenton, 1567 - 1617: Dr. Fenton was fellow of Pembroke Hall, Cambridge; vicar of Chigwell, 1606; prebendary of St. Paul's, 1609 and finally vicar of St. Stephen's Walbrook.

5. Michael Rabbett, 15?? - 16??: Dr. Rabbett was the Rector of St. Vedast, Forest Lane, London.

6. Thomas Sanderson, 15?? - 16??: It is thought that this is the Sanderson who was Archdeacon of Rochester in 1606.

7. William Dakins, 1567 - 1606: William Dakins was vicar of Trumpington, 1603 and then appointed Professor of Divinity in Gresham College in 1604. He was employed in this work for his great knowledge of the original languages.

E. The second Oxford Company: The Gospels, Acts and Revelation

1. Thomas Ravis, 1560 - 1609: Dr. Ravis was rector of All Hallows, Barking, 1591; canon of Westminster, 1592; Dean of Christ Church, 1596; Bishop of Gloucester, 1605 and lastly bishop of London in 1607. He was famous for his "eminent learning, gravity, and prudence."

2. George Abbot, 1562 - 1633: Dr. Abbot was Master of University College, Oxford, 1597; Dean of Winchester, 1600; Bishop of Coventry and Lichfield, 1609 and Archbishop of Canterbury in 1612.

55. Ibid., p. 143.

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3. Richard Eedes, 1555 - 1604: Dr. Eedes was prebendary of Salisbury, 1584; prebendary of Hereford, 1590; queen's chaplain and Dean of Worcester in 1596. He was greatly admired for his preaching, as well as his discourse which was said to be both excellent and polite. He died in November 1604, soon after the translation was begun.

4. Giles Tomson, 1553 - 1612: Dr. Tomson was fellow of All Souls; queen's chaplain; rector of Pembroke, Herefordshire; Dean of Windsor, 1602 and Bishop of Gloucester in 1611. Dr. Tomson died in 1612, "to the great grief of all that knew the piety and learning of the man; after he had taken a great deal of pains, at the command of King James, in translating the four Gospels, Acts of the Apostles, and Apocalypse." He was loved for being "brief, learned and discreet."

5. Henry Saville, 1549 - 1622: Dr. Saville was fellow of Merton, 1565; was Warden of Merton, 1585; and Provost of Eton in 1596. He was knighted in 1604. He founded the Saville professorships of geometry and astronomy at Oxford.

a. Dr. Saville was known for his Greek and mathematical learning. He was so well known for his education, skill with languages, and knowledge of the Word, that he became Greek and mathematical tutor to Queen Elizabeth during the reign of her father Henry VIII.⁵⁶

b. "He is chiefly known, however, by being the first to edit the complete works of John Chrysostom, the most famous of the Greek Fathers."⁵⁷

6. John Perin (Perne), 15?? - 1615: Fellow of St. John's College, 1575; Regius Professor of Greek. He resigned this post to work on the Bible translation. Later vicar of Waffing in Sussex and afterwards Canon of Christ Church.

7. Ralph Ravens, 15?? - 1615: Dr. Ravens was vicar of Easton Magna in Essex. Also, there was a person of this name of Queen's College, M.A. in 1595, and Sub-Dean of Wells in 1607.

8. John Harmar, 15?? - 1613: Dr. Harmar was fellow of New College, 1574; Regius Professor of Greek, 1585 and Warden of Winchester College in 1596. He was "a most noted Latinist, Grecian, and divine." He translated Beza's Sermons into English.

9. Leonard Hutten, 1557 - 1632: Dr. Hutten was vicar of Floore, 1601 and prebendary of St. Paul's, 1609.

10. John Aglionby, 1566 - 1609: Royal chaplain, Principal of St. Edmund Hall, Oxford. It is believed Dr. Aglionby was appointed to the translation committee to replace Dr. Eedes who died soon after the work began in 1604.

11. James Mountague (Montagu), 1568 - 1618: Dr. Mountague was first Master of Puritan Sydney Sussex College, Cambridge, 1595; Dean of

56. Ibid., p. 165.

57. Ibid., p. 166.

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Lichfield, 1603; Dean of Worcester, 1604; Bishop of Bath and Wells, 1608; Bishop of Winchester, 1616; edited and translated the works of King James I, 1616. There is some question as to Mountague's participation.

F. The second Cambridge Company: The Apocrypha

1. John Duport, 15?? - 1617: John Duport was rector of Fulham, 1583; precentor of St. Paul's, 1585; Master of Jesus College, 1590 and prebendary of Ely in 1609.

2. William Branthwaite, 15?? - 1620: Dr. Branthwaite was founding fellow of Emmanuel College, 1584 and Master of Gonvil and Caius College, Cambridge, 1607. An anti-papist, Branthwaite was added to the Translation Committee to replace a suspected Roman Catholic spy who was dismissed.

3. Jeremiah Radcliffe, 15?? - 1612: Jeremiah Radcliffe was fellow of Trinity College, Cambridge; vicar of Evesham, 1588; rector of Orwell, 1590 and Vice-Master of Trinity College in 1597.

4. Samuel Ward, 15?? - 1643: Samuel Ward, another Puritan, was a friend and correspondent of Archbishop Usher. He was fellow of Emmanuel, 1595; Master of Sidney Sussex College, Cambridge, 1610; king's chaplain, 1611; Archdeacon of Taunton, 1615; prebendary of Wells, 1615; prebendary of York, 1618 and Lady Margaret's Professor of Divinity, in Cambridge in 1623. He is famous for his diversified learning, yet more especially pertaining to biblical and oriental criticism.

5. Andrew Downes, 1549 - 1628: Dr. Downes was Regius Professor of Greek, Cambridge, 1585 and was sent from that University, with Bois, who had been his scholar, to join a new selection of revisors from the whole number of the Translators. He and Bois worked together with Sir Henry Saville on publishing the works of Chrysostom.

6. John Bois, 1561 - 1644: Dr. Bois was the Greek lecturer at Cambridge, 1584 and prebendary of Ely in 1615. He was considered one of the finest Greek scholars in the kingdom; and was extremely well acquainted with the Hebrew language, of which he had acquired the knowledge at a very early age. Young John had read completely through the Bible by the age of 5 and at 6 years old was writing freely in Hebrew. He was the author of a work, much esteemed by scholars, entitled *Veteris Interpretis cum Beza aliisque recentioribus Collatio in Quatuor Evangeliiis, et Apostolorum Actis, &c.*, published after his death, in 1655. These were his Latin notes on the four Gospels and Acts. He wrote notes also upon Chrysostom, which Sir Henry Saville much esteemed, and used, in his edition of the works of that Father. Bois and his critical labors are often mentioned in Archbishop Usher's Letters. He was said to be second to none in his knowledge of the Greek language.

7. Robert Ward, 15?? - 16??: He was fellow of King's College, Cambridge; prebendary of Chichester, and Rector of Bishop's Waltham in Hampshire.

III. The men who died during the translation

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A. Seven

1. Richard Eedes - 1604
2. Edward Lively - 1605
3. Ralph Hutchenson - 1606
4. William Dakins - 1606
5. John Reynolds - 1607
6. Thomas Ravis - 1609
7. John Aglionby - 1609

IV. Did the King James translators claim to be inspired?

A. The Case of John the Baptist - John 1:21

1. When John the Baptist was accosted by the Levites in John chapter one and asked if he was Elijah (John 1:21) he answered that he **was not** Elijah. Yet in Matthew chapters 11:7-14 and 17:10-13 Jesus Christ plainly stated that John **was** Elijah.
2. Did John the Baptist lie? No. Did Jesus Christ lie? Of course not. The answer is very simply that John was Elijah but he didn't know it! Thus we see from our Bible example that a man can have God working through him and not know it. Likewise, God could easily have divinely directed the King James translators without their active knowledge.

B. The Case of Caiaphas - John 11:48-51

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

*51 And **this spake he not of himself**: but being high priest that year, he prophesied that Jesus should die for that nation;*

1. Here Caiaphas speaks under the inspiration of the Holy Spirit concerning the death of Jesus Christ for Israel and all mankind **and no one knew it!**

C. The Case of the Apostle Paul - 1 Corinthians 7:12

*12 "But to the rest **speak I, not the Lord**: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away."*

1. Here the Apostle **thinks** he is not speaking under the inspiration of God and yet he **was**.

V. Conclusion: A person **can** be led of God even when he thinks he is not. This **is not** a claim that the King James translators **were** inspired. It is simply illustrating the fact that it wasn't for them to establish whether they were or not.

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16

King James Translators' Guidelines

I. By Order of the King

A. Rules for Translating the Authorized Version

1. The ordinary Bible read in the Church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit.
2. The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, accordingly as they are vulgarly used.
3. The old ecclesiastical words to be kept, as the word "church" not be translated "congregation."
4. When any word hath divers significations, that to be kept, which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place and the analogy of faith.
5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.
6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.
7. Such quotations of places to be marginally set down, as shall serve for the fit references of one Scripture to another.
8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand.
9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of, seriously and judiciously: for his Majesty is very careful in this point.
10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.
11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgement in such a place.
12. Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the King's letter to the Archbishop.

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13. The directors in each company to be the Deans of Westminster and Chester for Westminster, and the King's Professors in Hebrew and Greek in the two Universities.

14. These Translations to be used, when they agree better with the text than the Bishops' Bible, viz. Tyndal's, Coverdale's, Mathewe's, Whitechurch's, Geneva.

15. Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the Universities, not employed in translating, to be assigned by the Vice-Chancellor, upon conference with the rest of the heads, to be overseers of the Translation, as well Hebrew as Greek, for the better observation of the 4th rule above specified.

II. Reviewing the Work

A. The Review Process

1. When one company finished its work the finished product was reviewed within that committee. **Reviewed once.**

2. Next, it was sent to each of the other five committees to be reviewed again by the entire body of the translators, and altered if necessary. **Now, reviewed six times.**

3. Then, learned men from all over the Empire, who had not been included among the translators, were sent letters inviting them to review the work also. In this manner no mind was ignored. No talent wasted. **Innumerable reviews.**

4. After the completed translation was reviewed by any qualified man within the kingdom, it was reviewed by a final board of six of the original translators.

5. The finished work was reviewed by the printer.

III. The Materials used by the Translators

A. The Hebrew Text

1. Masoretic Hebrew Text

a. "Masorettes" From the Hebrew word "*mesorah*" which refers to the transmission of a tradition.

b. Compiled between the 7th & 10th centuries by the Masorettes.

c. Produced in the cities of Tiberias and Jerusalem.

d. Found to agree with the Dead Sea Scrolls of the 2nd Century

2. The Greek Witnesses

a. Erasmus, 5th Edition

b. Beza, 5th Edition

c. Stephanus, ? - (1546, 1549, 1550 & 1551)

3. Versions

a. Latin

b. Syrian

c. Chaldean

d. Spanish

e. French

f. Dutch

g. Italian

h. English, Douay-Rheims - 1582

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IV. The Physical Layout

A. Format

1. The chapters and verses were divided in accordance with the system used in the most recent Geneva Bible.
2. Words added by the translators were put in *italics* as had been done in the Geneva Bible.
3. The type used, to its detriment today, was *Gothic*, sometimes mistakenly referred to as *Old English*, rather than the easier to read *Times Roman*.
4. Because the Apocrypha was valued as a history, rather than sacred Scripture, it was placed between the testaments rather than dispersed within the text in Roman Catholic tradition. Many times Christian had their Bibles rebound with the Apocrypha removed.
5. Two copies were sent to the royal presses at Oxford and Cambridge. These copies have been lost to history.

V. The Date

A. The Calendar

1. The King James Bible was produced while the world followed the Julian Calendar which began the year on April 1.
2. On September 2, 1752, the world changed to the Gregorian calendar.
3. After September of 1752, some people continued to celebrate the new year on April 1. To intimidate them into abandoning this practice, people played jokes on them on April 1 and called them "The April Fools."
4. According to records at Westminster College the first recorded purchase of a King James Bible was in May of 1611. (It was **almost** the "Old 1610!")

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17

The Apocrypha

“Apocrypha” means “hidden writings.”

I. The Apocrypha consists of

A. 9 Additions to Scripture

1. **Tobit** - 14 chapters, follows Nehemiah.
2. **Judith** - 16 chapters, follows Tobit.
3. **1 Maccabees** - 16 chapters, follows Esther.
4. **2 Maccabees** - 15 chapters, follows 1 Maccabees.
5. **Book of Wisdom** - 19 chapters, follows the Song of Solomon.
6. **Ecclesiasticus** - 51 chapters, follows the Book of Wisdom
7. **Baruch** - 6 chapters, follows Lamentations.
8. Additions to **Esther**.
9. Additions to **Daniel**.

II. Synopsis

A. Each book

1. **Tobit** - Tobit was supposedly a Jew of the tribe of Naphtali. He is recorded to have lived on sparrow droppings for four years. The book greatly overemphasizes Tobit's righteousness. Tobit is blinded and his sight is restored by the use of fish gall. An angel named “Raphael” appears in the book which is where the Roman Catholic Church gets its authority for referring to this false personage. Tobit is reported to die in Ninevah at the age of 112 years old. In this book references are made to: The Book of Moses, Nahum, and Amos.

2. **Judith** - This book tells of the wars between the Medes and the Assyrians. After defeating the Medes, Assyria turns on Israel. Judith is said to be a widow of the tribe of Simeon. She reportedly gives a speech urging Israel not to surrender to the Assyrians. She is then reported to cut off the head of Holofernes.

3. **1 & 2 Maccabees** - There is no one named “Maccabee” in either of these books. These two books record the history of the Jewish struggle prior to the birth of Christ. They tell of the leaders of the Jewish rebellion, Mattathias Hasmonaeus, and his five sons: John, Simon, Judas, Eleazar and Jonathan. The most outstanding of these men is Judas who is known as Judas “Maccabeus”, meaning, “the hammer.”

By 200 BC the area once known as Syria was now the Seleucid Empire. In 198 BC the Seleucid king, Antiochus III, allowed the Temple in Jerusalem to be rebuilt. For 30 years there was peace until the reign of Antiochus IV who began to restrict and pressure the Jews. He forbade circumcision, the keeping of the Sabbath and other Jewish practices. He desecrated the Temple by

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offering a pig on the altar and then making it a temple of the Greek god Zeus and demanding the Jews worship Zeus.

In 167 BC a priest, named Mattathias Hasmoneas, was ordered to offer a sacrifice to Zeus by one of Antiochus' officers. He not only refused but killed both the officer and a Jew who made the sacrifice. He then fled to the hills, accompanied by a huge number of followers. This was the beginning of the Maccabean revolt. Within a year he was dead, replaced in leadership by his son Judas.

Judas Maccabeus led Jewish rebels in numerous victories against the Seleucids. Finally, in 164 BC, he occupied the Temple and cleansed the sanctuary. The "eternal flame" was relit. This celebration took place over eight days and today is still celebrated by the Jews as Hanukkah.

The family of Mattathias, the Hasmonians, ruled Judea turbulently, but independently, until 63 BC, at which time it ruled under Roman protection. In 37 BC it was replaced with Roman rule under Herod.

The two books of Maccabees tell of this Jewish rebellion that re-established a century of independent Jewish rule.

4. The Book of Wisdom - This book is a compilation of secular wisdom.

5. Ecclesiasticus - This book is also a compilation of secular wisdom.

6. Baruch - This book is a history of the Jews in captivity in Babylon. In it God is asked to hear the prayers for the dead in Israel. It also contains a spurious letter of the prophet Jeremiah. The Roman Catholic Church benefits from its teaching of prayers for the dead.

7. Additions to Esther - Amazingly, the Book of Esther is the only book in the Bible in which the word "God" does not appear even once. The authors of these additions sought to "correct" what they obviously felt was a major flaw in the book. Therefore, portions are added to several chapters with a liberal sprinkling of "God."

a. Additions by chapter

1) **1** - A fictional dream of Mordecai, in which he sees a plot to kill king Ahasuerus, is recorded. The word "God" appears twice.

2) **3** - In Esther chapter 3 Haman gains permission to kill all the Jews in the kingdom. This spurious addition claims to reproduce the text of Haman's letter.

3) **4** - A supposed prayer of Mordecai is recorded in which he uses the word "God" ten times. Then a prayer of Esther is recorded in which she says "God" nine times.

4) **5** - The name "God" is added three times.

5) **8** - The supposed text of the letter redeeming the Jews is reproduced. "God" appears four times.

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6) **10** - The supposed text of Mordecai's praise for deliverance is reproduced. "God" is added eight times.

8. Additions to Daniel - Here the Apocrypha adds portions to the text of chapter 3 and then adds two entire chapters, 13 and 14, at the end of the book.

a. Additions by chapter

1) **3** - There is an addition to the text that claims to be Azariah's song while he's in the furnace. It also adds the text of what is claimed to be the song sung by all three Hebrew children in the furnace.

2) **Chapter 13** - This spurious chapter is also known by the name "Susanna." In this chapter is the absurd story of a woman named Susanna accosted by two Jewish elders while bathing in the garden. They accuse her of adultery. When brought before Daniel he questions the elders. One claims she was under a "mastic" tree while the other says it was a "holm" tree. Apparently, for not knowing their trees, they are put to death.

3) **Chapter 14** - Like chapter 13 this chapter is also known by another name, "Bel and the Dragon." In this fictional account, Daniel tells king Cyrus, who leaves food on the altar of Bel in his worship, that the idol does not eat the food. Challenged to prove it, a food sacrifice is left and the door to the chamber is sealed. But Daniel had spread ashes on the floor before leaving the room. The food disappears from the darkened room but footprints in the ashes reveal a secret door through which Bel's priests have been taking the food. They are put to death.

Next, Cyrus worships an image of a dragon which he claims is alive. Daniel feeds the image pitch, hair and fat. It eats and bursts. So Daniel is put in the lions's den for six days. The prophet Habakkuk prays and brings a storm on Judea. Then an angel takes Habakkuk by the hair to the lions' den where he feeds Daniel. Then the angel takes Habakkuk by the hair and returns him to Judea. Finally, Daniel is released from the lions' den and his tormenters are thrown in.

III. History

A. Valuable for What & to Whom?

1. Roman Catholic Church - The erroneous teachings of the Apocrypha are used by the Roman Catholic Church to help it teach its strange doctrines, such as prayers for the dead and Purgatory. In fact, in 1545, at the Council of Trent, they declared that these fictional books were indeed actually inspired scripture. They then pronounced a curse on anyone who didn't

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accept their decree. This makes the Roman Catholic Church the only church to officially **curse** the Lord Jesus Christ!

2. Student of History - The Apocrypha has a slight value as a chronicle of Jewish history during the four hundred years of silence between the testaments. But these books are definitely **not** inspired and are filled with abstract stories that are figments of the imaginations of their authors.

B. Treatment

1. Roman Catholic Church - Integrated within true Scripture in an attempt to give it authenticity.

Aa. Locations within the Roman Catholic bible

- 1) Tobit - 14 chapters, follows Nehemiah.
- 2) Judith - 16 chapters, follows Tobit.
- 3) 1 Maccabees - 16 chapters, follows Esther.
- 4) 2 Maccabees - 15 chapters, follows 1 Maccabees.
- 5) Book of Wisdom - 19 chapters, follows the Song of Solomon.
- 6) Ecclesiasticus - 51 chapters, follows the Book of Wisdom
- 7) Baruch - 6 chapters, follows Lamentations.
- 8) additions to Esther.
- 9) additions to Daniel.

2. The Jews - The Jews have always jealously guarded their Holy Scriptures. They have **never** accepted any of the apocryphal books or additions as genuine, although they saw their historic value.

3. The True Church - The early church also rejected them as canonical although many translations printed before the King James Bible included the Apocrypha for its historic value.

a. Early translations

- 1) The Old Latin
- 2) Jerome's Vulgate - within the text

b. Pre-King James

- 1) The Coverdale Bible - between the Testaments
- 2) The Geneva Bible - between the Testaments

4. King James Bible - Not one of the translators of the King James Bible accepted the Apocrypha as inspired. By placing the Apocrypha between the testaments, they were following a precedent established centuries before they were even born. Anyone who claims that they accepted the Apocrypha as Scripture is either ignorant of the truth or intentionally misleading his hearers so as to damage the image of the King James Bible.

a. Seven reasons they gave for not incorporating it into the text of Scripture.

- 1) Not one of them is in the Hebrew language, which was alone used by the inspired historians and poets of the Old Testament.

(Hebrew is the language of God's chosen people. They are jealous for it. When the Prophets and other inspired writers

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penned their words they used this divine language. The authors of the Apocrypha did not write in Hebrew but Aramaic and sometimes Greek.)

2) Not one of the writers lays any claim to inspiration.

*(Although it is plain by reading the Apocrypha that the authors of its individual books tried to make their finished product read with the ring of Scripture, **all** of those writers were wise enough not to pretend any influence of God when writing.)*

3) These books were never acknowledged as sacred Scriptures by the Jewish Church, and therefore were never sanctioned by our Lord.

(The early Church Fathers rejected any claim of inspiration for the Apocrypha and habitually ignored them when preparing their sermons.)

4) They were not allowed a place among the sacred books during the first four centuries of the Christian Church.

(Even during the time when there was some question as to which books were inspired and which were not, the books of the Apocrypha were never allowed status equal to the writings of Isaiah, Jeremiah, or any other Old Testament writer.)

5) They contain fabulous statements, and statements which contradict not only the canonical Scriptures, but themselves; as when, in the two Books of Maccabees, Antiochus Epiphanes is made to die three different deaths in as many different places.

*(Anyone who reads the Bible knows that it, in itself, makes fabulous statements, but that it **never** contradicts itself nor teaches such heresies as Purgatory and prayers for the dead.)*

6) The Apocrypha inculcates doctrines at variance with the Bible, such as prayers for the dead and sinless perfection.

7) It teaches immoral practices, such as lying, suicide, assassination and magical incantation.

(None of these practices are either taught or accepted in divine Scripture.)

Many Christians would still not accept having the Apocrypha in their Bible so it was common to have the Bible rebound with the Apocrypha removed. Sometimes they would have the Apocrypha placed in its own binding.

b. The Three Deaths of Antiochus Epiphanes

1) **First death** - Antiochus' first death is found in **1 Maccabees 6:1-16**. According to this report he is in Persia and dies while in his own bed due to grief over military losses.

a) Location: Persia - 6:5

b) Place: in bed - 6:8

c) Cause: dies from a broken spirit due to military reversals - 6:8, 9

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d) People involved: friends - 6:10, Philip - 6:14

e) Dies: 6:16

f) Text: 1 Mac. 6:14 - 16

14 Then called he for Philip, one of his friends, whom he made ruler over his realm.

15 And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

2) **His second death** - The "second" death of Antiochus is found in 2 Maccabees 1:14-17. In this passage he is also in Persia, but is in the temple of a false goddess Nanea during his wedding ceremony. He is supposedly assassinated by the priests of the goddess who drop huge stones down on him from above and then cut his body in pieces.

a) Location: Persia - 1:13

b) Place: the temple of the goddess Nanea during his wedding - 1:13 - 15

c) Cause: crushed to death by stones hurled down from the ceiling and then dismembered - 1:16

d) People involved: Antiochus' attendants & the priests of Nanea who kill him - 1:15

e) Dies: 1:16

f) Text: 2 Mac. 1:14 - 16

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in the name of a dowery.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

16 and opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.

3) **His third death** - The amazingly durable Antiochus dies his third and final time in 2 Maccabees 9:1-29. This time he is on his way to Jerusalem to wage war on the Jews. According to the text, God curses him and he is eaten by worms. Before he dies he repents of his evil intentions and writes a letter of peace to the Jews.

a) Location: the road to Jerusalem - 9:3 - 7

b) Place: on a mountain road - 9:8, 28

c) Cause:

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1. God's curse on him - 9:5
 2. He falls from his chariot - 9:7
 3. worms eat him & his skin rots off - 9:9, 10
- d) People involved: his chariot driver, his army - 9:4, 9
- e) Dies: 9:28
- f) In this account he repents and becomes a Jew and then writes a letter of peace to the Jews.
- g) Text: 2 Mac. 9:28
- 28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died in a miserable death in a strange country in the mountains.

4. Post-King James Bible - But even this placement caused confusion. So, in 1827 the British and Foreign Bible Society decided to remove the Apocrypha from English Bibles. American printers followed suit. Since then, the Apocrypha has been excluded from English Bibles. Today some modern versions are trying to reintroduce the Apocrypha into printed English Bibles. This movement is nothing more than an attempt to elevate these books to the level of divine Scripture in order to bolster the teachings of the Roman Catholic Church.

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18

Progressive Revelation

I. Progressive Revelation WITHIN the Bible

A. Water from the rock

1. **Exodus 17:5 - 7** - What kind of rock?
2. Flint - **Deut. 8:15 & Ps. 114:8**
3. 40 years later

B. Elijah's Drought

1. **1 Kings 17:1**, How long was it?
2. 3 ½ years - **Luke 4:25 & James 5:17**
3. 952 years later

C. Pharaoh's Magicians

1. They are mentioned in Exodus. (**Ex. 7:11**)
2. But, we don't get their names, Jannes & Jambres, until **2 Tim. 3:8**.

II. What did you NOT know about your salvation when you got saved?

A. Did you know:

1. That you were eternally secure?
2. That you had been given a new life?
3. That you were enrolled in an eternal reward system?
4. That you were now a son of God?

III. Why Can't They See It?

A. It's a heart problem

1. They are not students of the Bible.
2. They don't read it.
3. They don't accept its authority above that of a teacher.
4. They fear their Brethren.
5. Simply accepting what they were incorrectly taught is easier than taking the time to study the Bible.
6. They hold men above the Bible.

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19

Spelling Changes in Editions of the King James Bible

“For God is not the author of confusion, but of peace, as in all churches of the saints.”

1 Cor 14:33

I. Spelling Changes

A. Examples

1. Joel 2:24, 3:13 - “fats” vs “vats”
2. Joshua 11:9 - “hough” vs “hock”

B. What is the smallest unit of preservation?

1. Jot & tittle? (Mat. 5:18) No!
2. Christ fulfilled the Law and the jots & tittles have passed away.
3. It's a **word**
 - a. **Psalm 12:6, 7** - 6 The **words** of the LORD are pure **words**: as silver tried in a furnace of earth, purified seven times.
7 Thou shalt keep **them**, O LORD, thou shalt preserve **them** from this generation for ever.
 - b. **Mat. 24:35** - 35 Heaven and earth shall pass away, but my **words** shall not pass away.

C. Thus, Words Spelled Differently are Still the Same Word

1. A wine “fat” is a wine “vat.” **Same word**
2. “hough” vs “hock”
 - a. In 1916 the Loughhead Aircraft Co. was founded. The name was later changed to the phonetic spelling...**Lockheed.**
 - b. Webster's 1828 pronounces “hough” as “hok.”
 - c. Today in Scotland some lakes are still pronounced “loughs.”
 - d. “hough” and “hock” are the **same word**

D. If you do not accept this then you need an original 1611 King James Bible

1. “Son” was spelled “Sonne”
2. “evil” was spelled “euille”

E. Who Brings this Discord to Our Churches?

1. Self-serving printing ministries - They want your financial support. They instill doubt and uncertainty into the minds of Bible believers.⁵⁸
 - a. “Do you use a Bible that was printed by...**the WORLD!?**”
 - b. “**Our** Bibles have no manmade notes.”
 - c. “**Our** Bibles have no marginal references.”
 - d. “**Our** Bibles have no concordance.”

⁵⁸ Church Bible printing ministries are a **good** thing and may be critical to continued access to printed Scripture in the future. It is the irresponsible sales technic that is at issue here.

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- e. "Our Bibles say 'fats', not 'vat'."
- 2. Proud Brethren
 - a. "I believe the King James Bible **more** than you do."
 - b. They are too lazy to take the time to truly study their Bible so the "fats" & "vats" ploy gives them leverage over the unaware.
- 3. Good Brethren caught up by the sales pitch
 - a. Good men hear this pitch and fall for it. Then, when they learn the truth they're too embarrassed to admit they were fooled.
- 4. Enemies of the Authorized Version
 - a. They use this argument to sow discord among Bible believers.
 - b. The above three, 1, 2 & 3, help them

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20 Bible Versions

I. Early Versions

A. Pre-10th Century

1. Old Latin "Vulgate" (2nd Century)
2. Peshitto Syrian (2nd Century)
3. Coptic (3rd Century)
4. Bohairic
5. Ethiopian (7th Century)
6. Armenian (4th Century)
7. Slavonic
8. Gothic (4th Century)
9. Jerome's Latin "Vulgate" (4th Century)

II. Later Versions

A. Post-10th Century

1. French
 - a. Peter de Vaux, 1160
 - b. Raoul, 1380
 - c. Olivetan, 1535
 - d. Louvain, 1550
2. Italian, 1471
3. Spanish, (16th Century)
4. German
 - a. Nuremberg, 1447
 - b. Luther's, 1531
5. Flemish, 1548
6. Danish, 1550
7. Bohemian, 1539
8. Polish, 1390
9. Slovenian, (ancient Russian), 1581
10. Douay-Rheims, 1582

III. Modern Versions

A. Post-1611

1. **1755** (John) Wesley's New Testament
2. **1764** Quaker Bible
3. **1826** (Alexander Campbell) The Living Oracles
4. **1833** (Noah) Webster's Revision
5. **1862** (Robert) Young's Literal Translation, YLT
6. **1871 - 1881** Revised Version, RV
7. **1901** American Revised Version, later changed to the American Standard Version, ASV

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8. **1946** New English Bible, NEB
9. **1948 - 1952** Revised Standard Version, RSV
10. **1958** Phillips Translation
11. **1958** Berkeley Version
12. **1960, 1971, 1995** New American Standard Version, NASV
13. **1965** Amplified Version
14. **1966-1976** Good News for Modern Man, TEV (Today's English Version)
15. **1971** (Jay Green) King James II, KJII
16. **1971** Living Bible, TLB
17. **1973 - 1978, 1984, 2011** New International Version, NIV
18. **1982** New King James Version, NKJV
19. **1989** New Revised Standard Version, NRSV
20. **1989** Revised English Bible, REB
21. **1994** 21st Century King James Version, KJ21
22. **1995** Contemporary English Version, CEV
23. **1996, 2004, 2007** New Living Translation, NLT
24. **2001, 2007, 2011** English Standard Version, ESV
25. **2004** Holman Christian Study Bible, HCSB
26. **2005-2011** Today's New International Version, TNIV

B. Roman Catholic Versions

1. **1582-1610** Douay-Rheims Bible
2. **1941** Confraternity Bible
3. **1966** Jerusalem Bible
4. **1970** New American Bible
5. **1985** New Jerusalem Bible
6. **1989** New Revised Standard Version (Catholic Edition)

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21

Can the English Correct the Originals?

I. No!

A. The Originals cannot be “corrected” because they were perfect in their inspiration. **You cannot correct perfection.**

B. Unfortunately, we do not have the Originals. They are long lost. All we have is copies of copies. There is probably **not one** manuscript in existence that is without at least one small scribal error. **You cannot put your faith in any single free standing manuscript.**

II. The Accusation

A. Peter S. Ruckman - Dr. Ruckman has said, “The English corrects the Greek.” What he actually means by that is, “The English corrects the Greek...**that we have.**”

Anyone believing the King James Bible is infallible is linked to Dr. Ruckman either willingly or unwillingly. He loves to ask a crowd, “How many of you believed the King James Bible before you ever heard of Ruckman?” In every case numerous hands are raised. Then he says, “Those guys (Bible correctors) give Ruckman too much credit!” Dr. Ruckman has never tried to take credit for every person who believes God gave us a perfect Book.

The truth of that matter is that there are many King James Bible believers who:

1. believed the King James Bible **before** they ever heard of Ruckman or,
2. believe it but don't like Ruckman.

B. Why the Charge?

1. To Intimidate Bible Believers

- a. So they can call Bible believers heretics.
- b. So they can make it look like Bible believers believe something foolish.

III. The Guilty Party

A. Dr. Ken Barker - Dr. Barker was the Executive Editor for the translation of the New International Version. In 1995 I debated the translators of several of the modern versions on the John Ankerberg television show. Dr. Barker was one of those present. During our debate we discussed God's promise of **preservation** as found in **Ps. 12:7**.

*7 Thou shalt keep **them**, O LORD, thou shalt preserve **them** from this generation for ever.*

The translators of the New International Version have rendered this to read,

*7 O LORD, you will keep **us** safe and protect **us** from such people forever."*

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As you can see, where the Authorized Version reads “them” the NIV reads “us.” This may seem like a minor point but it is far from minor. The Hebrew word translated “them” in the AV and “us” in the NIV is the word, “shamar,” meaning “to keep.” It is in the **future second person singular tense**, “thou shalt keep” and is directed to the **THIRD person plural** “they, them” and **not** the **first person plural** “we, us” as the New International Version translators rendered it. There is **no Hebrew manuscript anywhere in the world** that has “shamar” in the **first person plural**. That means there is **no Hebrew authority anywhere** for the erroneous translation found in the New International Version.

I challenged Dr. Barker on this on national television. His excuse for the erroneous, unsupported, NIV rendering was that **he believed** that verse seven was God’s promise to preserve “the poor” mentioned in verse five, not “the words of the Lord” mentioned in verse six. He didn’t (couldn’t) say there was any Hebrew manuscript evidence anywhere in existence that upheld the NIV rendering. Thus, based on **nothing stronger than the opinion of a fallible man**, Dr. Barker **“corrected” the Original Hebrew with HIS English!** If Fundamentalists think it is heresy to claim to be able to correct the Original with the English, then they should loudly and vehemently condemn the practice as found in the New International Version.

IV. The Seeds of Doubt

A. Unfortunately, once the seeds of doubt have been planted they seem always to remain dormant in the back of the mind: i.e. “What if Psalm 12:7 **really was** a promise to preserve the ‘poor’ mentioned in verse five rather than ‘the words of the Lord’ mentioned in verse six?” How can we clear up the confusion brought by an erroneous translation and a phony claim?

The answer is embarrassingly simple **if** the Bible is our **final authority in all matters** of faith and practice. All you need to do is read the entire psalm and the answer is clear.

1 Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They **speak** vanity every one with his neighbour: with flattering **lips** and with a double heart do they **speak**.

3 The LORD shall cut off all flattering **lips**, and the **tongue** that **speaketh** proud things:

4 Who have said, With our **tongue** will we prevail; our **lips** are our own: who is lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.

6 The **words** of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted.

When you **actually read the Bible**, instead of **thoughtlessly** accepting the vain droning of someone who hates the Bible, you see that Psalm 12 describes a comparison of the **words** of the Lord versus the **words** of the wicked. The entire psalm is about **words**, not “the poor.” In verse two we find three references to words: “speak,” “lips,” “speak.” Verse three contains three more references to words: “flattering lips,” “tongue,” “speaketh.” In verse four the wicked “said”

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something with their “tongue” and “lips.” Finally, after **eight** references to the **words** of the wicked, we have these evil words compared to the “words of the LORD” in verse six.

V. Errors in the COPIES that are Corrected by the English

A. Within these copies are some errors which **are corrected** by our English Bible.

1. 2 Samuel 21:19

2 Samuel 21:19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew *the brother of Goliath* the Gittite, the staff of whose spear was like a weaver's beam.

First Samuel, chapter seventeen, makes it perfectly clear that **David killed Goliath**. Here in Second Samuel is a record of how Elhanan later killed Goliath's brother. You will note that the words, “*the brother of*” are in italics, meaning they were added by the translators of the King James Bible. Why? There are two reasons:

a. If the words “*the brother of*” are not added to the text, then the verse claims that Elhanan killed **Goliath**, rather than his brother. Such a rendering contradicts the plain evidence of 1 Samuel seventeen where David is credited with killing Goliath. Thus, you produce the “bible” Bible-haters have been looking for for centuries, a “bible” with a contradiction. In fact, the following modern versions contain this “contradiction:” the Revised Standard Version, the American Standard Version, the New American Standard Version, the New International Version, the New Revised Standard Version, the New Century Version, the English Standard Version, the New Century Version and the Living Bible, to name a few. (As well as the 1599 Geneva Bible.)

To keep from misleading the reader as to who killed Goliath, the King James translators “corrected,” not **the Original Hebrew**, but **the Hebrew THEY HAD** and added “*the brother of*” to the verse. On what authority did they do this? On the authority that 1 Samuel makes it plain that David was the one who killed Goliath.

b. The second authority they used is found right there in the Bible. In 1 Chronicles, chapter twenty, we find the parallel passage to 2 Samuel, chapter twenty-one, where verse five reads:

1Chron. 20:5 And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.

The reader will notice that the phrase, “the brother of” **is not** in italics. That's because **it was not added by the translators**.

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Why? Because it was in the Hebrew. So, the **second** authority the King James translators had for adding this phrase to 2 Samuel 21 was 1 Chronicles 20. (**That's** an acceptable authority. Isn't it?)

c. This leads to a second contradiction in those flawed modern versions. Not only do they introduce a contradiction between 1 Samuel seventeen and 2 Samuel twenty-one by deleting "*the brother of,*" but they introduce a **second** contradiction between 2 Samuel twenty-one and 1 Chronicles twenty which plainly states Elhanan didn't kill Goliath, but his brother, Lahmi.

d. What this means is, **if we had** the Original autograph of 2 Samuel we would find "the brother of" in chapter twenty-one, verse nineteen. Aren't you glad you have a King James Bible which corrected the error in **the Hebrew we have** to preserve the correct reading?

2 1 John 2:23

1 John 2:23 Whosoever denieth the Son, the same hath not the Father: *[but] he that acknowledgeth the Son hath the Father also.*

Note that the second half of this verse is in italics, meaning there is no Greek support for those words in the Textus Receptus. This is another place where **the Greek we have** is corrected by our English Bible. If we had the **Original** autograph for 1 John we would find the words supplied by the King James translators in the text.

No one, except Ken Barker and his NIV translators, believes that **the Originals** can be corrected by the English. So if that is a heresy then Ken Barker and the NIV crowd are heretics

We Bible believers believe God has preserved His infallible text, in spite of a few omissions in the **copies** of Hebrew and Greek that we have. If your "god" can't do that get a bigger God!

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22

Is “Easter” the Proper Translation of “pascha?”

I. The Problem

A. Acts 12:1- 4

1 “Now about that time Herod the king stretched forth his hands to vex certain of the church.

2 “And he killed James the brother of John with the sword.

3 “And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 “And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.”

B. The Translation - The Greek word which is translated "Easter" in **Acts 12:4** is the word pascha. This word appears 29 times in the New Testament. Twenty-eight of those times the word is rendered "passover" in reference to the night when the Lord passed over Egypt and killed all the firstborn of Egypt. Only once, here in **Acts 12:4** is it translated differently, as “Easter.”

C. The Battle - The opponents to the concept of having a perfect Bible have made much of this translation of pascha. Coming to the word "Easter" in God's Authorized Bible, they seize upon it imagining that they have found proof that the Bible is not perfect. So great is the pressure that many who do believe that the King James Bible is God's word give place to doubt.

D. The Terminology

1. “**Abib**” - this roughly equates to our month of April. Abib is sometimes called “Nisan” in Scripture but **never** in the context of the Passover.

2. **The Passover** - also referred to in Scripture as:

a. The **day** of unleavened bread, **Luke 22:7**

b. The feast of unleavened bread, **Ex. 12:17**

c. The feast of the passover, **Mark 14:1**

3. **The days of unleavened bread** - also referred to in Scripture as:

a. The **days** of unleavened bread, **Acts 12:3, 20:6**

b. The feast of unleavened bread, **Ex. 23:15**

4. Because **both** are sometimes referred to as the “feast of unleavened bread”, the student must check the context of the passage to establish which is being referred to.

II. The Pagan Festival of “Easter”

A. The Goddess of the Dawn, the Spring, Romance, Fertility & Vengeance

1. **Oestre** or **Eastre**, to the Saxon the goddess of dawn & Spring

a. Her name comes from the words for “dawn.”

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- b. The word “estrogen” comes from her name.
2. **Ostara**, to the Germans the goddess of dawn & Spring.
3. **Ishtar**, to the Babylonians the goddess of romance, fertility & war.
 - a. Also called “Queen of Heaven.”
4. **Inanna**, to the Sumerians
5. **Astarte** or **Ashtoreth** to the Canaanites

B. Particulars of Celebration

1. **Purpose** - Celebrating regeneration at Spring
2. **Time of Year** - The date for this festival changes every year. It is usually held on the first Sunday after the full moon after the Vernal Equinox. It can take place anytime between March 22 and April 25.
3. **Time of Day** - sunrise (Note: **Ezek. 8:13-16**)
4. **Symbols**
 - a. rabbit
 - b. egg
 - c. ham dinner
 - d. buns w/ cross on top

III. The First Passover & the Days of Unleavened Bread

A. The First Passover - Exodus 12:13-18

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even."

1. The Passover: Defined

a. In the first month, Abib (**Ex. 13:4**), loosely, April. Abib was to be the first month the year for the Jews. (Under the Julian calendar the beginning of the new year was April 1. This was not changed until the Gregorian calendar of 1582 was accepted by Great Britain and America in 1752. When the King James Bible was first published, April was the first month of the year.)

b. ONE day, not seven or eight. (**Deu.16:6**)

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- c. At evening, not sunrise.
- d. The date does not change with the cycles of the moon.
- e. Commemorates the sparing of Israel's firstborn. (**Ex. 12:13** - And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.)

2. The Days of Unleavened Bread: Defined

- a. Immediately follows the Passover, (**Num. 33:3**)
- b. Seven days (Abib 15-21), not eight.
- c. Commemorates the departure of Israel from Egypt. (**Deu. 16:3** - Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction: for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.)

B. The Passover & the Days of Unleavened Bread in Scripture

1. The Passover, A DAY to commemorate the sparing of Israel's firstborn:

- a. **Lev. 23:5** - In the fourteenth day of the first month at even is the LORD'S passover.
- b. **Num. 28:16** - And in the fourteenth day of the first month is the passover of the LORD.
- c. **2 Chr. 30:15** - Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.
- d. **Chr. 30:15** - Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

[NOTE: The Days of Un. Bread aren't mentioned until 6 verses later.]

[NOTE: This Passover was kept in the **second month** in accordance with the stipulations given in Numbers 9:10, 11. But it is to be noted that, although the **month** could change, the **dates** remained the same.

- e. **2Chr. 35:1** - Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.

[NOTE: The Days of Un. Bread aren't mentioned until 16 verses later.]

- f. **Ezra 6:19** - And the children of the captivity kept the passover upon the fourteenth day of the first month.

[NOTE: The Days of Un. Bread aren't mentioned until 4 verses later.]

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g. Josh. 5:10 - And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

h. Mark 14:1 - After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

[NOTE: In this verse **both** feasts are mentioned **separately**.]

2. The Days of Unleavened Bread:

a. Ex. 23:15 - Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

[NOTE: In this passage the Days of Unleavened Bread are referred to **without mention** of the Passover.]

b. Lev. 23:6 - And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

c. Num.s 28:17 - And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

d. 2 Chr. 8:13 - Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

[NOTE: This is another passage where the Days of Unleavened Bread are referred to **without mention** of the Passover.]

e. 2 Chr. 30:21 - And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD.

[NOTE: The Days of Un. Bread are mentioned 6 verses after the Passover]

g. Ezra 6:22 - And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

[NOTE: The Days of Un. Bread are mentioned 4 verses after the Passover]

h. Acts 20:6 - And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

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[NOTE: The Days of Unleavened Bread are referred to **without mention** of the Passover.]

IV. The Passage

A. Acts 12:3 -And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

1. (Then were the days of unleavened bread.) - Peter was arrested during the Days of Unleavened Bread (Abib 15-21) which means the Passover (Abib 14) was already past.

B. Acts 12:4 - And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

1. The Passover had occurred on Abib 14, but the pagan celebration of Easter could be as late as Abib 25. Thus, Herod wasn't referring to a Jewish holiday that would have been a year away if he was going to wait until "after the Passover" but was waiting just a few more days until "after Easter."

2. Arresting Peter during the days of unleavened bread, (Abib 15 - 21) and then saying he would not bring him before the people until **after** the passover, (Abib 14) would be the same as if the law enforcement authorities arrested a notorious criminal on December 28 and then said they would arraign him **after Christmas!** It would already be after Christmas when the arrest had been made. But they might say that they would "bring him forth to the people" after the next upcoming holiday, New Year's day.

C. Some might argue that Herod wanted to wait until after the Passover for fear of upsetting the Jews. There are two grievous faults in this line of thinking:

1. Peter was no longer considered a Jew. He had repudiated Judaism. The Jews would have no reason to be upset by Herod's actions towards him.

2. He couldn't have been waiting until after the Passover because he thought the Jews would not kill a man during a religious holiday. They had killed Jesus during Passover (**Matt. 26:17-19,47**). They were also excited about Herod's murder of James. Anyone knows that a mob possesses the courage to do violent acts during religious festivities, not after.

3. We must remember that the Herods were well known for celebrating (**Matthew 14:6-11**). In fact, in Matthew chapter 14 we see that a Herod was even willing to kill a man of God during one of his celebrations.

4. Herod's plan seemed to be that he was going to wait until his own pagan festival and see to it that Peter died in the excitement.

V. The Prevaricators

A. The "Eight Day Passover" Fantasy

1. One of the first unrighteous attacks made on this plain teaching of Scripture concerning the Passover is to run to Luke 22:1 and **make the false**

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claim that the term "passover" refers to **all eight days** from Abib 14 through the 21st.

2. Num. 33:3 - And they departed from Rameses in the first month, on the fifteenth day of the first month; **on the morrow after the passover** the children of Israel went out with an high hand in the sight of all the Egyptians. In Numbers 33:3 God makes it plain that **the 15th of Abib** is **after** the Passover. Therefore it cannot be said that the Bible recognizes all eight days from Abib 14 to the 21st as the Passover.

B. The Stam Scam

1. In 1991, a man who portrayed himself as a Bible scholar, Cornelius Stam, was confronted with the stark truth of the King James Bible's correctness in Acts 12:4 in its translation of pascha. In a desperate attempt to steer his followers away from the King James Bible he authored a ridiculous article in the August, 1991 issue of his paper, The Berean Searchlight. In his article entitled, "10 Important *Facts* About Easter And The Passover", Stam thoroughly "shoots himself in the foot."

a. Point #4 says very authoritatively, "It cannot be said that 'Easter' is a translation of the Greek word *pascha*, for *pascha* is the Greek word for Passover. **Easter is entirely another word** which does not even appear in the Greek New Testament." (I added the bold emphasis. You'll see why in a minute.)

b. If Stam is correct then in order for the word "Easter" to appear in Acts 21:4 the specific Greek word for "Easter" should have been used by Luke when he wrote it. Since Luke used "pascha" he must have been indicating that Herod was truly referring to "The Passover" and not pagan "Easter."

c. Point #7 "**We do not know the word for Easter in any other language:** Hebrew, Greek, Latin, *or any other,*"

d. Today, when a Greek in Greece says "Easter is coming," the Greek word he uses for "Easter" is "pascha" because "pascha" **is** the Greek word for "Easter."

C. The "Resurrection" Refutation

1. Years ago a Greek Orthodox priest called me to try to refute the above biblical truth. I reminded him that Greeks use the word "pascha" when saying "Easter is coming." He blurted, "But they're referring to **the Resurrection**, not the Passover!"

I then reminded him that the **dedicated** Greek word for resurrection is "ανασταση." If Greeks were referring to the Resurrection they would use the Greek word for resurrection.

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D. The Jewish Calendar Claim

1. Years ago I had a woman send me a photo copy of a Jewish calendar for the month of April in which all eight days from April 14-21 is called "The Paschal Week."
2. First I pointed out that she was attempting to overrule Scripture with a **calendar!**
3. Then I told her that if she was going to turn to the Jews for her authority she would have to stop believing Jesus was the Son of God because they didn't believe that either.

E. The Josephus Joke

1. I had a young man write to me on behalf of an unnamed scholar (to protect the scholar from embarrassment). His scholar claimed that the term "the Passover" pertained to all eight days from Abib 14-21 whenever it appeared in the Bible. He gave two proof texts:

- a. "The New Testament evidence is corroborated by Josephus. In Antiquities of the Jews 4.2.1 he writes, 'As this happened at the time when the feast of unleavened bread was celebrated, which we call the Passover.'"

There is no reference to an "Eight day Passover" here.

- b. In Antiquities 17.9.3 Josephus says again, 'Now, upon the approach of that feast of unleavened bread . . . which feast is called the Passover.' And finally in Wars of the Jews he writes, 'And on the feast of unleavened bread, which was now come, it being the fourteenth day of the month Xanthicus [Nisan].'

There is no reference to and "Eight day Passover" here.

2. What Josephus really said:

- a. Antiquities of the Jews 9.4.8 "feast of unleavened bread was at hand, in the first month...which is called the Passover, on the fourteenth day of the same month".

- 1) Here Josephus refers to the Passover as the "feast of unleavened bread." It is plain that he refers only to the single day of Abib 14 because he says so.

- b. In Ant. 2.14.6 where he defines the Passover (Pascha) as the fourteenth day of "Xanthicus/Pharmuth/Nisan"

- 1) Once again Josephus identified the Passover as a single day, not eight.

- c. In Ant. 3.10.5 we find Josephus plainly recorded as saying, "In the month...Nisan...on the fourteenth day...which was called the Passover; and so do we celebrate this passover in companies, leaving nothing of what we sacrifice till the day following. The feast of unleavened bread succeeds the passover, and falls on the fifteenth day of the month and continues seven days,"

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1) Here we find Josephus testimony is **identical** to the teaching of Scripture. He defines the Passover as Nisan (Abib) 14 and the feast (days) of unleavened bread as seven days following the Passover.

2) Also note that, just like the Bible, Josephus used the term “feast of unleavened bread” in reference to both the Passover and the Days of Unleavened Bread.

VI. The Proof

A. In **Mark 14:14** Jesus says, “And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?”

B. In **Luke 22:8-13** Jesus sent Peter and John ahead to make ready the Passover. In verses 14, 15 He keeps His last Passover with His disciples. Then, **that same night** He is betrayed and crucified. He never kept an “eight day Passover.”

C. If the Bible recognized all of the days from Abib 14 -21 as the Passover then Jesus would not have been able to die until after He had kept the Passover, after the 21st. Therefore the testimony of Jesus Christ, by His actions the night of his death, testify that **only the 14th** is recognized as the Passover.

VII. A Comparison of Easter and Passover

| | EASTER | PASSOVER |
|-------------------------|------------------------------|---|
| 1. Date | March 22 - April 25 (Varies) | April 14 - ALWAYS |
| 2. Reason: | Regeneration/Fertility | Israel’s firstborn delivered from death |
| 3. Source: | Gentile/Pagan | Jewish/Divine |
| 4. Deity: | Female - “Ishtar” | Male - God...Jesus |
| 5. Resurrection: | NO ASSOCIATION | Christ died on the Passover |

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23

Can a Translation Be Inspired?

I. Three Inspired Translations

A. Joseph & His Brothers - Gen. 42:23

1. Joseph was sold into slavery in Egypt in **Gen. 37**.

2. In the Book of Genesis, chapters 42-45, we have the record of Joseph's reunion with his brethren. That Joseph spoke Egyptian instead of Hebrew is evident by **Gen. 42:23**.

"And they knew not that Joseph understood them; for he spake unto them by an interpreter."

When speaking to his brothers, Joseph spoke to them in Egyptian which was then translated for them by an Egyptian interpreter. It is a known fact that no translation can be word perfect. Therefore we know that the Hebrew translation of Joseph's statements as found in the Old Testament manuscripts cannot be an exact word for word copy of what he said in Egyptian.

3. Furthermore, there is not a copy of Genesis **anywhere on earth** that has Joseph's words recorded in Egyptian.

4. Moses recorded all of Joseph's statements in Hebrew, not Egyptian

5. Whom did God inspire?

a. Joseph's Egyptian statements

b. The Egyptian interpreter's verbal translation

c. Moses' written translation as found in the Hebrew of the Old Testament

6. If God inspired Joseph, was his "original" statement marred by his Egyptian interpreter, or by Moses' translation? Or did God inspire Moses to pen an "inspired translation" with words that Joseph never even used?

B. Paul, under arrest - Acts 22:1-21

1. In Acts 22 Paul speaks to his Jewish tormentors in the Hebrew language (**Acts 21:40; 22:2**). The testimony found in verses 1 through 21 is all given orally in Hebrew.

2. There is no manuscript in existence containing Acts 22 which records Paul's statement in Hebrew.

3. Whom did God inspire?

a. Paul's verbal statement in Hebrew (which is lost)

b. Luke's written translation

C. God, on the Damascus road - Acts 9:5, 6

1. On the road to Damascus God spoke to Saul "in the **Hebrew** tongue" **Acts 26:14**.

2. Luke wrote God's words down in Greek. There is no extant manuscript of Acts that has God's words in chapter 9 recorded in Greek.

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3. Which was inspired?
 - a. What God said in Hebrew - (**Acts 26:14**).
 - b. What Luke wrote in Greek - (**Acts 9:5, 6**).

D. Which was Inspired? BOTH!

1. The original statements
2. The written translations

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

2 Timothy 3:16

A List of Inspired Translations in Scripture

- | | | |
|------------------------|------------------------|------------------------|
| 1. Genesis 34:21-23 | 23. Exodus 12:33 | 45. I Samuel 21:14-15 |
| 2. Genesis 39:17-18 | 24. Exodus 14:5 | 46. I Samuel 29:3-5 |
| 3. Genesis 41:9-13 | 25. Numbers 22:4 | 47. I Kings 20:23-25 |
| 4. Genesis 41:55 | 26. Numbers 22:5, 6, 8 | 48. I Kings 20:31 |
| 5. Genesis 42:7-20 | 27. Numbers 22:13 | 49. I Kings 22:31 |
| 6. Genesis 43:16 | 28. Numbers 22:14 | 50. II Kings 5:5 |
| 7. Genesis 43:27, 29 | 29. Numbers 22:16-17 | 51. II Kings 6:11-12 |
| 8. Genesis 44:1-2 | 30. Numbers 22:18-19 | 52. II Kings 8:8 |
| 9. Genesis 44:15, 17 | 31. Numbers 22:28-30 | 53. II Kings 8:14 |
| 10. Genesis 45:1 | 32. Numbers 22:32-35 | 54. II Kings 17:26 |
| 11. Genesis 46:17-20 | 33. Numbers 22:37-38 | 55. II Kings 19:9 |
| 12. Genesis 47:1 | 34. Numbers 23:1-29 | 56. Ezra 4:11-16 |
| 13. Genesis 47:3, 5, 6 | 35. Numbers 24:3-24 | 57. Ezra 4:17-22 |
| 14. Genesis 47:16 | 36. Joshua 2:2-3 | 58. Ezra 5:6-17 |
| 15. Genesis 47:18-19 | 37. Judges 14:15 | 59. Ezra 6:6-12 |
| 16. Genesis 47:23-25 | 38. Judges 15:6 | 60. Esther 1:15-20 |
| 17. Genesis 50:4-6 | 39. Judges 16:5 | 61. Esther 2:2-4 |
| 18. Genesis 50:11 | 40. Judges 16:18 | 62. Esther 3:8, 9, 11 |
| 19. Exodus 2:6 | 41. Judges 16:23-25 | 63. Esther 6:3-10 |
| 20. Exodus 2:18-20 | 42. I Samuel 4:8-9 | 64. Jeremiah 39:11,12 |
| 21. Exodus 8:19 | 43. I Samuel 5:7-8 | 65. Acts 22:1-21 |
| 22. Exodus 10:7 | 44. I Samuel 6:2-9 | 66. Acts 9:5, 6, 26:14 |

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24

About Those Words in Italicized Words

I. Should We Accept the Italicized Words in the King James Bible?

A. Fact: ALL Translations Add Words

1. Anyone who has ever translated from one language to another knows that words must always be added to complete the sentence structure. All translators do this when translating the Bible. The translators of **every** modern Bible version added words as they translated just as the translators of the King James Bible did. Following the lead of the Geneva Bible, the King James translators put the words they added in italics so the reader would know that they had added them.

2. If we remove any of the italicized words we must either remove them **all** or accept them **all** as Scripture. Anyone who says, "Remove **that one** but keep **that one** is claiming to be inspired of God as to which italicized word is from God and which is not.

II. Examining the Italicized Words

A. Other Versions

1. **Psalm 23:1** - "The LORD *is* my shepherd" in the King James Bible. The word "is" was added by the translators to complete the sense of the sentence and is therefore italicized.

a. **NIV** - "The LORD is my shepherd,..." The translators of the NIV also added the word "is" but **didn't** put it in italics. Both sets of translators added the same word because it was necessary to complete the sentence.

2. **John 1:8** - "He was not that Light, but *was sent* to bear witness of that Light" in the King James Bible.

a. **NKJV** - "He was not that Light, but was sent to bear witness of that Light" in the New King James Version. Again, both sets of translators have added words to their translation so that it would make sense. In this case it is the phrase "was sent."

B. A Problem That Cannot be Resolved - If there are italicized words that don't belong in the Bible there is no way to rectify the problem.

1. Who is **authorized by God** to say that one italicized word should be removed from the Bible but another shouldn't? Even the casual student of Scripture knows that the Bible will make no sense at all if all italicized words are removed. To remove one italicized word and leave another in is to claim Divine Inspiration in knowing which should go and which should stay.

2. If we are so foolish as to exalt a man's opinion in such a way, who should we exalt? There are hundreds of Bible critics who would vie for the office of "Official Divinely Inspired Bible Corrector"?

a. How would we choose him?

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- b. Who would be so naive as to think that all Christians would follow his decrees?
- c. Yet without his decrees we have **no way of knowing** which italicized words belong in the Bible and which do not.

C. Problems with Removing the Italics in 2 Samuel 21:19 - "And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaarogim, a Bethlehemite, slew *the brother of* Goliath the Gittite, the staff of whose spear was like a weaver's beam."

- 1. The words, "the brother of" are in italics indicating that they were added by the translators.
 - a. Omitting the italicized words we have the Bible saying that Elhanan killed Goliath. This **is exactly** what just about every modern translation does in this passage. (Following the example of the Geneva Bible which led the way in omitting these words.) **1 Sam. 17** reveals that David killed Goliath. Removing "the brother of" produces a Bible that has contradictions in it.
 - b. It can't be stated that this is a reference to "a different giant" named Goliath. In **1 Chron. 20:5**, which is the parallel passage to **2 Sam. 21**, this giant's name is given. It will also be noted that the words, "the brother of" appear in this verse but are not in italics.

III. Quoting the Italics

A. Four Occurrences of Italics

1. New Testament quotes of Old Testament passages **where the Old Testament passage contains words in italics** which are quoted in the New Testament reference.

a. Psa. 16:8 - "I have set the LORD always before me: because *he is* at my right hand, I shall not be moved."

1) The words "he is" are in italics. Yet when the Apostle Peter quotes the verse in the NT in **Acts 2:25** it reads: "For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:"

2) Here we find the Apostle Peter quoting Psalm 16:8, italicized words and all.

b. Isa. 65:1 - "I am sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that was* not called by my name."

1) When the Apostle Paul quotes Isaiah he says in **Rom. 10:20**, "But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me."

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2) Here, we see that the words "them that" which Paul quoted as though they were in **Isa. 65:1** exist only in the italics of the King James Bible.

c. Psa. 94:11 - "The LORD knoweth the thoughts of man that they *are* vanity,"

1) Here again, when Paul quotes the OT passage he includes words that are found only in the italics of our King James Bible: **1 Cor.3:20**, "And again, The Lord knoweth the thoughts of the wise, that they are vain,".

d. Deut. 25:4 - "Thou shalt not muzzle the ox when he treadeth out *the corn*."

1) The words, "the corn" were added by the translators and are therefore in italics. Yet we find Paul quoting the words "the corn" just as if they had been in the Hebrew original he was using even though they are only found in the italics of our Authorized Version: **1 Cor.9:9**, "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?"

2) If one were to argue that Paul was quoting a supposed Greek Septuagint translation of the original Hebrew, our dilemma only worsens. For now, two perplexing questions present themselves:

a) If such a Greek translation ever existed (which is not documented in history), by what authority did its translators insert these words?

b) If they were added by the translators, does Paul's quoting of them confirm them as inspired?

e. Deut. 8:3 - "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did they fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live."

1) The word "word" is in italics, meaning that it was not in the Hebrew text.

2) Yet in His contest with Satan we find Jesus quoting **Deut. 8:3** as follows in **Matt. 4:4**, "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

2. Old Testament quotes of Old Testament passages **where the Old Testament passage contains words in italics** which are quoted in the Old Testament reference.

a. Deut. 30:4 - "If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:"

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1) Note the words; “*any*” & “*parts*” are in italics meaning they were not in the Hebrew text.

2) Yet, one thousand years later, when **Deut. 30:4** is quoted in **Neh. 1:9**, it reads, “...though there were of you cast out unto the uttermost part of the heaven,...”

b. Jud. 7:18 - “When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.”

1) In verse 18 the words, “*The sword*” are in italics. Does this mean they were not in the Hebrew? These were the words as they came out of the mouth of Gideon, himself.

2) Amazingly, two verses later we read, in **Jud. 7:20**, “And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, *The sword* of the LORD, and of Gideon.”

3. New Testament quotes of Old Testament passages **where the New Testament adds italics**, but the italics are confirmed by the existence of those added words in the Old Testament passage quoted.

a. 2 Cor. 8:15 - “As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.”

1) The phrase, “*had gathered*” appears twice in the verse, both times in italics, signifying they were not in the Greek text.

2) Yet upon examining the verse quoted we find in **Ex. 16:18**, “And when they did mete it with an omer, **he that gathered** much had nothing over, and **he that gathered** little had no lack;...” that the words are authenticated by the OT text.

4. Old Testament quotes of Old Testament passages **where the Old Testament adds italics in the quote**, but the italics are confirmed by the existence of those words in the Old Testament passage quoted.

a. Deut. 5:10 - “And shewing *mercy* unto thousands of them that love me and keep my commandments.”

1) The word “*mercy*” is found in italics in Deuteronomy.

2) But the word “*mercy*” is indeed found in the verse quoted, **Ex. 20:6**, “And shewing *mercy* unto thousands of them that love me, and keep my commandments.”

b. Deut. 5:11 - “Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.”

1) The word “*him*” in the verse is in italics.

2) But the word is in the verse quoted, **Ex. 20:7**, “Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.”

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c. Deut. 5:21 - "Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that is thy neighbour's.

1) The word "*thing*" in the verse is in italics.

2) But the word is in the verse quoted, **Ex. 20:17**, "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

IV. Our Options

A. There are four

1. Remove them **all**.
2. Elect one of our fundamental Bible critics to the office of "Official Divinely Inspired Bible Corrector" and then give his decrees all the weight and allegiance that we would give to Jesus Christ.
3. Believe that we, ourselves, are inspired and know which words should be removed and which should stay in the text.
4. Leave all the words in our divinely inspired Bible alone, and trust that just maybe Jesus Christ is correct.

V. Italic Homework

A. Read the Following Verses in Mvs. What to look for:

1. Read the verse without the italicized word/s.
 - a. Does it make sense?
2. Do the MVs also add the KJB, or similar, words?
 - a. If so, is anyone upset about it?
3. If the MV removes the KJB word:
 - a. Does removing the word destroy what the verse says?
 - b. If so, is anyone upset about it?

B. Research These Verses in Modern Versions

1. Gen. 5:3, "a son"
2. Gen. 17:16, "a mother"
3. Gen. 20:16, "pieces"
4. Ex. 8:21, 22, 24, "flies" ("flies" appears **nowhere** in Ex. 8. See Ps. 105:31.)
5. Ex. 33:9, "the LORD"
6. 1 Sam. 2:3, "not" (Note: see also v. 22.)
7. 2 Chron. 2:4, "is an ordinance" (Note: see also v. 3.)
8. Neh. 12:40, "two companies of them that gave" (Note: see also v. 47.)
9. Ps. 9:18, "not" (Note: see also; 10:4, 75:5, 94:10, 111:10, 139:20.)
10. Pro. 15:26, "the words...are"
11. Isa. 57:6, "stones"
12. Ezek. 47:13, "shall have two"

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- 13.** Matt. 10:42, “water”
- 14.** Luke 20:40, “question at all”
- 15.** John 19:5, “Pilate”
- 16.** Acts 26:7, “promise...God”
- 17.** 1 Cor. 9:17, “of the gospel”
- 18.** Eph. 2:1, “hath he quickened”
- 19.** James 2:1, “the Lord”
- 20.** Rev. 3:12, “I will write upon him”

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Archaic Words in Modern Versions

1. Archaic words in the New International Version. (1973)

| | | |
|-----------------|--------------|----------------|
| 1. abode | 11. girdle | 21. plowshares |
| 2. ancients | 12. hallowed | 22. rend |
| 3. aright | 13. haunt | 23. respite |
| 4. asunder | 14. inasmuch | 24. rushes |
| 5. away with | 15. kernels | 25. trafficked |
| 6. beckon | 16. laden | 26. unto |
| 7. bowels | 17. lusty | 27. usury |
| 8. calved | 18. mantle | 28. vaunt |
| 9. deride | 19. naught | 29. vex |
| 10. forevermore | 20. odious | 30. yokefellow |

2. Archaic words in American Standard Version. (1901)

| | | |
|------------|------------|--------------|
| 1. abase | 11. dearth | 21. milch |
| 2. abated | 12. deride | 22. odious |
| 3. adjure | 13. didst | 23. raiment |
| 4. aright | 14. doest | 24. ravening |
| 5. art | 15. dost | 25. seest |
| 6. asunder | 16. doth | 26. shalt |
| 7. beseech | 17. gavest | 27. sherd |
| 8. bewail | 18. hast | 28. thee |
| 9. canst | 19. haunt | 29. thine |
| 10. covert | 20. laud | 30. yea |

3. Archaic words in the New King James Version. (1982)

| | | |
|----------------|---------------|-------------|
| 1. abase | 11. dayspring | 21. straits |
| 2. abode | 12. disquiet | 22. unto |
| 3. aright | 13. eventide | 23. usury |
| 4. beggarly | 14. gad | 24. verity |
| 5. begot | 15. inasmuch | 25. vex |
| 6. bemoan | 16. laud | 26. warp |
| 7. beseech | 17. paramours | 27. whence |
| 8. bewail | 18. plowshare | 28. whet |
| 9. cloven | 19. satiate | 29. woof |
| 10. comeliness | 20. shod | 30. yea |

4. Archaic words in the New Revised Standard Version. (1999)

| | | |
|-------------|---------------|---------------|
| 1. abase | 11. evermore | 21. oblation |
| 2. abate | 12. firstling | 22. plowshare |
| 3. abode | 13. forbear | 23. ravening |
| 4. assuaged | 14. gad | 24. satiate |
| 5. asunder | 15. haltingly | 25. seethe |
| 6. beget | 16. haunt | 26. solace |
| 7. bemoan | 17. laud | 27. straits |
| 8. beseech | 18. milch | 28. surfeit |
| 9. comely | 19. naught | 29. thrice |
| 10. covert | 20. noontide | 30. upbraided |

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The Greek Texts

I. The Majority/Universal Text

A. Other names

1. Byzantine Text
2. Imperial Text
3. Traditional Text
4. Reformation Text
5. Received Text
6. Majority Text
7. Universal Text
8. Syrian Text
9. Constantinoplean Text
10. Reich's Text
11. Textus Receptus

II. Minority/Local Text

A. Other names

1. Hesychian Text
2. Egyptian Text
3. Alexandrian Text
4. Minority Text
5. Local Text
6. Critical Text

III. Modern Greek Texts

A. The Good

1. Erasmus - (5), 1516-35
2. Robert Stephanus (4), 1546-51
3. Theodore Beza (10), 1565-98
4. The Elzevir Brother's (2), 1624, 1633, which coined the phrase "received text"
5. The Hodges/Farstad Majority Text, 1982 (used for the KJV)

B. The Bad

1. John Fell, 1675
2. Johann Saubert, 1672
3. John Mill, 1707
4. Richard Bentley, 1720
5. Edward Wells, 1709-19
6. Daniel Mace, 1729
7. Johann Albrecht Bengel, 1734
8. Johann Wettstein, 1751-52
9. Johann Griesbach, 1775-77
10. Karl Lachmann, 1842-50
11. Samuel Tregelles, 1857-72
12. Constantine Tischendorf (8), 1869- 72
13. Westcott & Hort, 1881
14. Richard Weymouth, post-1881
15. Eberhard Nestle (28), 1898-2012
16. Bernhard Weiss, 1902
17. Hermann Von Soden, 1913
18. Heinrich Joseph Vogels, 1922 - [1297]
19. Augustin Merk, 1933 - [657]
20. Jose' Maria Bover, 1943 - [857]
21. United Bible Societies (4), 1966-93

IV. Special Interest

A. Texts that Altered the path

1. **Constantine Tischendorf**, (8), 1869- 72
 - a. First 7 editions followed the Received text

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b. After finding Siniaticus in 1841 he altered his 8th Edition to agree with it

2. Westcott & Hort, 1881

a. For years the scientific world tried to overthrow the biblical truth of Creation. Charles Darwin wasn't the first to pose the theory of evolution. He is the first to find a way to present evolution that the Bible-rejecting world could get behind.

b. For years the scholarly world tried to overthrow the pure Greek text of Antioch. Brooke Foss Westcott & Fenton John Anthony Hort weren't the first to promote the corrupt Alexandrian Text. They were the first to find a way to present that text in a way that Bible-rejecting scholarship could get behind.

c. Westcott & Hort theorized that there had been a fourth century recension of the original (Alexandrian) text of the New Testament in Antioch. Thus, going back to the Alexandrian Text would be equal to returning to the text of the Originals.

d. The Revision Committee of 1871-81 was instructed not to stray from the Received Text. Knowing this, Westcott & Hort underhandedly secreted portions of their unpublished text into the committee and pressured members to follow it instead of the TR.

e. A Bible translation based on an unpublished text would not be accepted by the public. Westcott & Hort therefore published their Greek New Testament just seven days before the Revised Version was released.

3. Eberhard Nestle, 1898

a. Eberhard Nestle published his first Greek New Testament in 1898. Nestle compared three Greek NT, Westcott & Hort, Tischendorf's 8th Ed., & that of Richard Francis Weymouth. When two of these texts agreed he put their reading in his GNT and called it a "majority text." (!) Beginning with the Third Edition Weymouth was replaced with the GNT of Bernhard Weiss.

b. Upon his death Eberhard was replaced by his son, Erwin.

c. The first edition Erwin was editor for was the 13th, in 1927. This was the first Nestle GNT with a critical apparatus.

d. In 1952, Kurt Aland joined the editorial staff with the 21st Edition. The "Nestle" GNT now became known as the "Nestle-Aland."

e. With the death of Erwin, Aland took control of the entire process. Starting with the 26th Ed. Aland altered the text to conform more with the TR.

f. The Nestle-Aland has always been targeted at the Bible student therefore it has a more thorough critical apparatus than that of the UBS GNT.

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g. Unfortunately, beginning with the 26th Edition Aland began deleting manuscript evidence that supported the TR from the critical apparatus. Thus negating its usefulness as a study tool.

4. Hermann Freiherr von Soden, 1913

a. Von Soden collated many of the extant biblical manuscripts of his day. He scoured the libraries of Europe and other countries to produce, *The Writings of the New Testament, Restored to Their Earliest Attainable Form on the Basis of Their Textual History*. He identified 45,000 errors in the critical (Westcott & Hort/Nestle) Greek New Testament.

b. His conclusions were irresistible. Therefore, the Greek New Testaments published after 1913 were slowly forced to reinsert Textus Receptus readings. One of the final holdouts, the *Nestle/Aland Novem Testamentum-Graese*, didn't surrender until 1979 with its 26th edition.

5. United Bible Societies, 1946-93

a. In 1946 thirteen Bible societies from around the world united to form the United Bible Societies. Today there are 146.

b. The GNTs published by the UBS are intended to be used for Bible translating, therefore the critical apparatus is not as complete as the NA GNTs.

c. Both the NA and UBS GNTs are published by the Institute for New Testament Studies in Munich, Germany.

d. The Greek texts of the NA²⁶ & the UBS³ & UBS⁴ are identical. So why keep publishing new editions? Because with each new edition more and more pro-TR witnesses are removed from the critical apparatuses. Thus, future generations will be unable to discover the massive manuscript testimony favoring the TR.

e. The four UBS Greek New Testaments

1) 1st, 1966

2) 2nd, 1968

3) 3rd, 1975

4) 4th, 1993

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The Five Students' Greek Texts

I. *The Interlinear Literal Translation of The Greek New Testament*

A. Particulars

1. Author: George Ricker Berry, Ph. D.
2. Zondervan Publishing House, Grand Rapids, Michigan.
3. Sometimes called "Berry's Interlinear."
4. Greek text is Stephanus, 1550, Textus Receptus
5. Contains a literal English translation placed in the text directly beneath a line of Greek characters.

II. *The New Testament*

A. Particulars

1. By the Trinitarian Bible Society, London, England.
2. Greek text is a reproduction of Theodore Beza's edition of 1598.
3. No English translation within the text.

III. *The Greek New Testament*

A. Particulars

1. Published by the United Bible Societies
2. Four Editions
 - a. 1st Edition, 1966
 - b. 2nd Edition, 1968
 - c. 3rd Edition, 1975
 - d. 4th Edition, 1993
3. Greek text is the corrupt text of Alexandria.
4. Intended to be used to translate new versions.
5. Has two apparatuses at the bottom of its pages.
 - a. The first is a limited critical apparatus of contrary MS testimony.
 - b. The second is for punctuation.
6. Cardinal, Carlos M. Martini, of the Pontifical Bible Institute in Rome, is a member of the United Bible Societies committee.
7. Abbreviated as: UBS¹, UBS⁴, etc.

IV. *The Nestle-Aland, Novum Testamentum Graece*

A. Particulars

1. Published by the Institute for New Testament Textual Studies, Munster, Germany.
2. 1st Edition, 1898.
3. Original editor, Eberhard Nestle.
4. Greek text is the corrupt text of Alexandria.
5. Now in its 28th edition
6. Abbreviated as: NA¹, NA²⁸, etc.
7. Up to NA²⁵ had an extensive critical apparatus to allow the student to thoroughly research **all** the MS testimony on any given passage.

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8. Beginning with NA²⁶ pro-Koine MS testimony has been deleted to weaken the pro-King James argument.

V. The Greek New Testament According to the Majority Text

A. Particulars

1. First published in 1982.
2. Sometimes called the “Hodges/Farstad GNT.”
3. Zondervan Publishers.
4. Used to translate the NKJV, also published by Zondervan.
5. Editors:
 - a. Dr. Zane C. Hodges was a professor of Greek at Dallas Theological Seminary.
 - b. Dr. Arthur L. Farstad also taught Greek at Dallas Theological Seminary.
 - 1) Farstad was also the executive editor of the translation of the New Testament for the New King James Version.
6. Sometimes mistakenly believed to be a modern TR. It’s not. Since it is a “majority text” it omits any TR readings that are not found in the majority of MSS.
7. Contains two critical apparatuses.
 - a. The first gives testimony of the minor differences within the majority of witnesses.
 - b. The second apparatus displays the disagreement with the Majority Text and that of the UBS and Nestles texts.

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Modern Scholarship

Just as the name “Charles Darwin” is synonymous with foisting the unproven Theory of Evolution on the world, the names, “Westcott & Hort” are synonymous with overthrowing the centuries old supremacy of the Textus Receptus and replacing it with the inferior Alexandrian tradition. Ever since their underhanded fraudulence they have been rightfully regaled by Bible believers for both their vile Greek text and there unscrupulous antics during the translation of the Revised Version of 1881.

The problem is that, while most modern scientists embrace the Theory of Evolution few march in lock-step with Darwin. Many even expose his numerous flaws all the while propping up the failed theology. The same can be said of Westcott & Hort. Most Bible scholars who reject the authority of the infallible Bible admit to many of the flaws of Westcott & Hort’s teachings, all the while still embracing their ultimate conclusion: there isn’t a perfect Bible anywhere on the planet.⁵⁹ In fact, many of these current adversaries to our position chuckle that most Bible believers are too busy chucking rocks at the gravestones of Westcott & Hort to examine the contemporary advocates of a “God” too stupid or too uncaring to preserve His Word.

Following is a short refresher of the apostasy of the Revised Version translators and then a compilation of the living, breathing adversaries we **must** face.

I. Apostate Scholarship

A. The RV translators

1. Brooke Foss Westcott, 1825 - 1903

- a. Doubted all accounts of miracles in the Bible.
- b. Didn’t believe the Bible was Divine.
- c. Didn’t believe in Divine creation.
- d. Thought Moses & David were just part of Jewish poetry.
- e. Was a member of the “Ghostly Guild” that meddled with spirits
- f. Didn’t believe in a physical return of Jesus Christ.
- g. Believed “heaven is a state and not a place.”
- h. Said, “I reject the word infallibility - of Holy Scripture.”
- i. Believed in the Roman Catholic teaching of “baptismal regeneration.”
- j. Believed in prayers for the dead.
- k. Was a member of the “Ghostly Guild” that meddled with spirits
- l. Exalted Mariolatry.

⁵⁹ “...scholars have now largely abandoned key components of the once-dominant views of Westcott and Hort, ...” Ehrman/Holmes. *The Text of the New Testament in Contemporary Research*, Eerdmans, Grand Rapids, 1995, pg 351.

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2. Fenton John Anthony Hort, 1828 - 1892

- a. Called the Textus Receptus “villainous.”
- b. Didn’t believe the Bible was Divine.
- c. Didn’t believe in Divine creation.
- d. Called Evangelicals “perverted.”
- e. Didn’t believe in the devil
- f. Didn’t believe in a literal “Hell.”
- g. Believed in after-death redemption in the vein of “purgatory.”
- h. Considered the teachings of Christ’s atonement a heresy.
- i. Believed in the Roman Catholic teaching of “baptismal regeneration.”
- j. Was a member of the “Ghostly Guild” that meddled with spirits
- k. Was sympathetic to Communist ideology.
- l. Exalted Mariolatry.

3. Edgar Goodspeed, 1871 - 1962, was an American theologian and Greek scholar and taught at the University of Chicago.

- a. Wrote, “Jesus’ youth was probably one of the dawning and increasing dissatisfaction with the prevalent form of the Jewish religion in Nazareth and in his own home. He did not in those early years see what he could do about it, but he must have felt a growing sense that there was something deeply wrong about it, which should be corrected.”⁶⁰
- b. Wrote, “He faced the question of his next step in his work. He had no mind to die obscured in some corner of Galilee, to no purpose. A bolder plan was now taking shape in his mind. He would present himself to Jerusalem...publicly offer them their Messianic destiny, and take the consequences. And he would do this in ways that would make his death something that would never be forgotten, but would carry the message to the end of time. Yet how could this be done?”⁶¹
- c. Called Genesis the product of an “Oriental story teller at his best.”⁶²

4. Julius Brewer, stated, “The dates and figures found in the first five books of the Bible turn out to be altogether unreliable.”⁶³

5. Henry Cadbury, said that Jesus Christ “...was given to overstatements,”

6. Walter Bowie,

60. Rockwood, Perry F., *God's Inspired Preserved Bible*, (Peoples Gospel Hour, Halifax, 1979), pp. 17, 18.

61. Ibid., pp. 18, 19.

62. Ibid., p. 18.

63. Rockwood, Perry F., *God's Inspired Preserved Bible*, (Peoples Gospel Hour, Halifax, 1979), p. 19.

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a. Said, "The story of Abraham comes down from the ancient times; and how much of it is fact and how much of it is legend, no one can positively tell."⁶⁴

b. Said, in speaking of Jacob wrestling with the Angel, "The man of whom these words were written (Genesis 32:31) belongs to a time so long ago that it is uncertain whether it records history or legend."⁶⁵

7. Frederick Grant said, "It would seem that modern thought...demands that if prayer be real or effective at all, it shall not cease when those who have gone before advance, as by a bend in the road beyond our sight...must we cease to pray for them? The answer is cease not to pray, for they are living still, in this world or the other, and still have need of prayers."⁶⁶

8. Willard Sperry stated, "Some of these sayings, it is true, come from the Fourth Gospel, and we do not press that Gospel for too great verbal accuracy in its record of the sayings of Jesus."⁶⁷

9. Fleming James said, "The idea (of Mosaic authorship) has been shown by scholars to be untenable on many grounds."

10. Millar Burrows confessed, "We cannot take the Bible as a whole and in every part as stating with divine authority what we must believe and do."⁶⁸

B. Modern Scholarship

1. Kurt Aland, 1915 - 1994

a. Born in Berlin, Germany.

b. Released from German military service in 1940.

c. Member of the Confessing Church - it resisted the Nazi interference with the autonomy of German Protestant churches but took no stand against Nazi anti-Semitism.

d. Joined the editorial board for the *Novum Testamentum Graece* (Nestle) in 1952.

e. Became professor at Un. of Munster, 1959.

f. Founded the Institute for New Testament Textual Research in Munster in 1959.

g. 1st wife: Ingeborg - 3 children, later divorced. (Died 2007, Portland, OR)

h. 2nd wife: Barbara, a co-worker, late '70s.

i. An ecumenist.

64. Ibid., p. 21.

65. Ibid., p. 21.

66. Ibid., p. 22.

67. Ibid., p. 22.

68. Ibid., p. 24.

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- j.** Had an audience w/ Pope John-Paul II in 1984.
- k.** One of five editors of *The Greek New Testament* (UBS.)
- l.** In 1987 he & wife, Barbara pulled off “The Great Manuscript Heist.”
- m.** Responsible for deleting pro-Koine MS evidence from the critical apparatus of the NA²⁶ and beyond.
- n.** Desired an “interconfessional” GNT acceptable to the RCC.
- o.** There is no public record of his having taken Christ as Saviour.
- p.** Aland’s prejudice against the Textus Receptus was absolute and he would do anything to disenfranchise it, even if that meant ignoring the obvious. He shamelessly embraced the corrupt Alexandrian Text even though he admitted: “It was assumed that in the early period there were several recensions of the text...or that at the beginning of the fourth century scholars at Alexandria and elsewhere took as many good manuscripts as were available and applied their philosophical methods to compile a new uniform text...”⁶⁹
- q.** He was also aware of the unstable nature of some of the most popular papyri, “...p45, p46, p66, and a whole group of other manuscripts offer a ‘free’ text, i.e. a text dealing with the original text in a relatively free manner with no suggestion of a program of standardization...”⁷⁰
- r.** Aland further admits, “The more loosely organized a diocese, or the greater the differences between its constituent churches, the more likely different text types would coexist (as in early Egypt).”⁷¹
- s.** Aland further admitted that Christianity was concentrated in the East (Antioch), not the West (Alexandria) yet he still slavishly upheld the corruption from Alexandria.
 - 1) “The overall impression is that the concentration of Christianity was in the East. Churches become fewer in number as we go westward. Large areas of the West were still untouched by Christianity. Even around A.D. 325 the scene was still largely unchanged. Asia Minor continued to be the heartland of the church.”⁷²
- t.** Aland even admitted that the NT Church was centered in Asia Minor (Antioch) not Alexandria or Rome.
 - 1) “Asia Minor and Greece, the centers of early Christianity, undoubtedly exercised a substantive if not critical influence on the development of the New Testament text, but it is

69. Aland, Kurt, *The Text of The New Testament*, (William B Eerdmans, Grand Rapids, 1989), p. 50.

70. Aland, Kurt, *The Text of The New Testament*, (William B Eerdmans, Grand Rapids, 1989), p. 59.

71. *Ibid.*, pp. 55, 56.

72. *Ibid.*, p. 53.

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impossible to demonstrate because the climate in these regions has been unfavorable to the preservation of any papyri from the early period.”⁷³

u. Aland actually explained that the lack of early manuscript witnesses was due to the **destruction** of the Byzantine Text’s early witnesses during the Diocletianic persecution of the churches of Asia Minor.

1) “But the period of persecution which lasted almost ten years in the West and **much longer** in the East was characterized by the systematic destruction of church buildings (and church centers), and **any manuscripts that were found in them were publicly burned**. Church officials were further required to surrender for public burning all holy books in their possession or custody...The result was a widespread scarcity of New Testament manuscripts which became all the more acute when the persecution ceased.”⁷⁴

v. Aland unwittingly explains why there is such an absence of early witnesses for the Byzantine (Textus Receptus) text prior to the fourth century. And what of the explosion of witnesses beginning with that same period? Dr. Aland continues:

1) “For when Christianity could again engage freely in missionary activity there was a tremendous growth in both the size of the existing churches and the number of new churches. There also followed a sudden demand for large numbers of New Testament manuscripts in all provinces of the empire.”⁷⁵

w. In spite of recognition of these truths Aland remained “faithfully unfaithful” to the infallibility of God’s words.

1) “1 Peter and 2 Peter, for example, were clearly written by two different authors for completely different occasions and were brought together only by a much later church tradition.”⁷⁶

2. Barbara Aland, (Ehlers) 1937 - Present

a. Born in Hamburg, Germany.

b. theologian and was a Professor of New Testament Research and Church History at Westphalian Wilhelms-University of Münster until 2002.

73. Ibid., p. 67.

74. Ibid., p. 65.

75. Ibid., p. 65.

76. Ibid., p. 49.

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- c. Became professorship for "Church History and New Testament Research with eminent consideration of Christian Orient" at the Evangelisch-Theologischen Fakultät in Münster, Germany.
- d. 1983 she became director of the Institute for New Testament Textual Research in Münster, Germany.
- e. Published the "Editio Critica Maior" in 1997, based on the complete tradition of Greek MSS, patristical excerpt and old translations.
- f. Receives "Knight's Cross" of the Order of Merit of the Federal Republic of Germany, July 2011.

3. Bruce Manning Metzger, 1914 - 2007

- a. Born in Middletown, PA.
- b. Ordained as a Presbyterian minister in 1939.
- c. Taught at Princeton, 1938-1984.
- d. Married Isobel Elizabeth Mackay in 1944 - 2 sons.
- e. Contributed to the RSV of 1952.
- f. General editor of the Reader's Digest Bible, 1982.
- g. Helped w/ the 1999 NRSV w/ Apocrypha.
- h. Felt "privileged" to present a NRSV w/ Apoc. to Pope John-Paul II.
- i. Believed the Shepherd of Hermas & Epistles of Clement were Divinely inspired but not canonical.
- j. Conservatives vacated Princeton in the early '30s and founded Westminster Seminary in Phil., PA. Metzger joined the faculty of Princeton after the departure of the Conservatives.
- k. On the editorial board for the UBS GNT.

(Kurt Aland & Bruce Metzger were the "Westcott & Hort" of the 20th Century.)

4. George Dunbar Kilpatrick 1910 - 1989

- a. Born in Coal Creek, British Columbia, Canada.
- b. Anglican priest and theologian.
- c. He was Dean Ireland's Professor of the Exegesis of Holy Scripture at the University of Oxford from 1949 to 1977.
- d. Called "one of the outstanding textual critics of the twentieth century."
- e. Wrote:
 - 1) *The Origins of the Gospel according to St Matthew* questioning its Divine authorship.
 - 2) *The Trial of Jesus*
 - 3) *The Eucharist in Bible and Liturgy*

5. Bart D. Ehrman, 1955 - Present

- a. One of the world's leading textual critics.

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- b. Presently the James A. Gray Distinguished Professor of Religious Studies at the University of North Carolina at Chapel Hill.
- c. He has written or taken part in editing 25 books.
- d. Raised an Episcopalian he was saved while in the 10th grade in connection with a Youth for Christ endeavor.
- e. Studied at Moody, Wheaton & Princeton.
- f. He had his faith in the preservation of Scripture thoroughly destroyed by Dr. Bruce Metzger of Princeton.
- g. Is now an agnostic.
- h. Calls the Bible a “false idol”
- i. Wrote; *Misquoting Jesus, Jesus, Interrupted, God's Problem, and Forged*, all of which attack an orthodox view of Christianity.
- j. Believed the same thing Bible believers do, that if God could **inspire** the Bible without error He could **preserve** it without error. But, having been convinced it wasn't preserved, concluded it had never been inspired in the first place.

1) “This began a problem for my view of inspiration, for I came to realize that it would have been no more difficult for God to preserve the words of scripture than it would have been for him to inspire it in the first place...The fact that we don't have the words surely must show, I reasoned, that he did not preserve them for us. And if he didn't perform that miracle, there seemed to be no reason to think that he performed the earlier miracle of inspiring those words.”⁷⁷

6. Daniel Baird Wallace, 1952 - Present

- a. Born in California.
- b. Prof. of New Testament Studies at Dallas Theological Seminary.
- c. Founder and Executive Director of the Center for the Study of New Testament Manuscripts.
- d. Leads a project dedicated to digitizing all known Greek manuscripts of the New Testament via digital photographs.
- e. Wallace upholds the deity of Christ and has become an opponent of Bart Ehrman, even though he believes the very same thing Ehrman does; that God was unable to preserve His words.
- f. Harbors an Aland-like disdain for the TR and, not satisfied that academia has abandoned its **authority**, desires to have it replaced as the **standard text** by the Hodges/Farstad Majority Text.
- g. Adheres to the fallacy of “Reasoned Eclecticism” to establish the text of the NT.

⁷⁷. Ehrman, Bart D. *Misquoting Jesus, the Story Behind Who Changed the Bible and Why*, HarperOne, New York, 2005.

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7. David C. Parker

- a. Field of study is Majuscules.
- b. Lives in Birmingham, UK.
- c. Edward Cadbury Professor of Theology.
- d. Director of the Institute for the Textual Scholarship and Electronic Editing.
- e. Department of Theology and Religion.

8. Eldon Jay Epp

- a. Field of study: Papyri.
- b. Harkness Professor Emeritus of Biblical Literature and Deane Emeritus of Humanities and Social Sciences at Case Western Reserve University, Cleveland, OH.
- c. Lutheran
- d. Wrote *The Theological Tendency of Codex Bezae Cantabrigiensis in Acts*.
- e. Wrote Junia, the First Woman Apostle

9. James Keith Elliott

- a. Field of study: "Thoroughgoing Eclecticism."
- b. Emeritus Professor, formerly Professor of New Testament Textual Criticism at the University of Leeds.
- c. Wrote "New Testament Textual Criticism: Recent Developments"
- d. Believed that Matthew & Luke copied from Mark.

10. Michael W. Holmes

- a. Field of Study: New Testament textual criticism and the Apostolic Fathers.
- b. Discipline: "Reasoned Eclecticism."
- c. Resides in St. Paul, MN.

11. James White 1962 - Present

- a. Director of Alpha and Omega Ministries
- b. Participates in debates on the subjects of:
 - 1) Calvinism
 - 2) Roman Catholicism
 - 3) Islam
 - 4) Mormonism
 - 5) King James movement
 - 6) Jehovah's Witnesses
 - 7) Atheism
- c. Wrote *The King James Only Controversy*.
- d. Thinks Christians should compare numerous translations in search of the "Word of God."
- e. Like textual critics, he believes **only orthodox Christians** ever altered Scripture and that there was **never** any conspiracy **to corrupt** the Bible.

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12. Jack Lewis

a. *The English Bible From KJV to NIV A History and Evaluation.*

b. Portrays his books as an **objective** analysis of numerous English translations.

- 1) Calls each chapter by the name of the translation examined,
 - a) New International Version
 - b) New American Standard Version
- 2) But entitles the chapter about the King James Bible: "Doctrinal Problems in the King James Version."
- 3) He gives a list of words in the King James Bible that he claims are archaic. In this list he includes:
 - a) "talitha cumi" That's **Aramaic**, not archaic!
 - b) "Sanctum Sanctorum" These words are found in the 1380 Wycliffe, **not** the King James Bible

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29

Reasoned Eclecticism

I. Reasoned Eclecticism

A. "Scholars Gone Wild"

1. Also called:
 - a. Rational
 - b. Thoroughgoing
 - c. Rigorous
 - d. Consistent
2. G. D. Kilpatrick, circa 1930s, was one of the earliest advocates.
3. There is no "Providential Preservation."
4. The **number** of MSS does not establish the true NT text.
5. The **age** of MSS does not establish the true NT text.
6. Geographical local does not determine the proper text.
7. No "internal criteria" considered.
8. The sole & final authority is **the opinion** of the TC.
 - a. Which reading best accounts for the rise of the other variants?
 - b. Which reading is the likeliest to have suffered change at the hands of the earliest copyists?
 - c. Which reading is in keeping with the style and thought of the author and makes best sense in the context?
9. The TC simply rewrites the text as he **thinks** it should read regardless of MS evidence.
10. Always suspect the Orthodox of enhancing the text but never a critic of attacking it.
11. The RE TC decides how he thinks the text should read **regardless** of MSS testimony and then **hopes** to someday find a MS that justifies his arbitrary choice. (104) pg 345
12. When scholars disagree they choose a consensus.
13. RT TCs desire to "reconstruct the history" of the text...**manufacture it to be as they wish**...like evolutionists do.
14. Assume the original has survived somewhere among the extant MS testimony. Pg 348
15. "...critics can express nearly identical views about the method yet end up with such divergent results: the controlling factor is their different views of the history of the text." pg 350
 - a. This is why they have to **rewrite the history**.

II. A summary of Reasoned Eclecticism

- A. "Sniff glue then examine the MSS and whatever you think will be the truth."

Ehrman/Holmes. *The Text of the New Testament in Contemporary Research*, Eerdmans, Grand Rapids, 1995, pp 321-333, 336-365.

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30

The Great Manuscript Heist

I. The Three Families of Manuscripts

A. Byzantine, Antiochan - This is the Universal Text testified by the vast majority of extant manuscripts. The Textus Receptus comes from this text type.

B. Alexandrian - This is the Local Text manufactured in Alexandria, Egypt, and divinely ignored by both God and His Church. There is no historical evidence this text was **ever** accepted or used by the Church. This text exists in only a small group of manuscripts (Sinaiticus and Vaticanus being the primary examples) yet it is the parent of practically every new Greek text and every new Bible translation since 1881, when Westcott and Hort forced it on the committee of the Revised Version. The Alexandrian text type is distinguished by its tendency to **subtract** portions of Scripture from the Byzantine text.

C. Western - The supposed Western text type was noted for its tendency to **add** to the Byzantine text. Its primary example is uncial manuscript D, also known by the name Codex Bezae Cantabrigiensis. The witnesses for this text type are so few that it has been determined that D is simply an abstract production of the third century and does not testify to the existence of a separate textual family. Like the Alexandrian text type, it is not a valid witness of the text of the original autographs.

II. The Three Text Types Found in the Extant Manuscripts

A. The extant Bible manuscripts, in excess of 5,800, are now divided into three classes, or families which are very similar to the above three:

1. The Byzantine - It is acknowledged by all that the vast majority of extant manuscripts are of the Byzantine Classes. The Byzantine, or Antiochan, text was dealt a serious blow during the Diocletian persecutions. Thus, the number of its witnesses were weaker prior to the fifth century. But once the persecution was lifted the text rebounded dramatically. This is evident by the huge body of witnesses dating from the fifth century on. In the three types of extant manuscripts; uncials, papyrus and minuscules, the vast body of witnesses contain the Byzantine text.

2. Alexandrian - The Alexandrian text type surged briefly in the third and fourth centuries while Antioch was being hammered by Diocletian. But this figure can be deceiving. Just because there may be more third & fourth century manuscripts of this type **today**, does not mean that there were more Alexandrian text manuscripts than Antiochan **in the actual fourth century**. They excel today because the Antiochan witnesses were destroyed while Christianity was being suppressed, but then reappeared rapidly afterwards when the persecution ended and the Church could again obtain the true text from Antioch. Then the Byzantine text quickly resumed its supremacy. The Alexandrian witnesses amount to about 2% of the extant manuscripts.

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3. **D** - There are less than ten extant manuscripts. The text found in **D** is unique to only a handful of witnesses in the third to fifth centuries and never flourished. It is an irrelevant witness in the quest for the original text.

III. The Kinds of MSS

A. There are three

1. There are three kinds of manuscripts extant today; uncials, minuscules (many of these are cursives), and papyri. These make up the body of some 5,500 witnesses. The actual debate rages over only a **few hundred** of these, the uncials and papyri. About 5,000 of the extant witnesses are the minuscules, both cursive and printed, which are overwhelmingly of the Byzantine, or Antiochan, text type. That narrows the battle down to about 500 manuscripts. Of the testimonies of the Uncials and papyri, here's how the witnesses line up. In the following graphs and tables the three text types are shown as follows:

| Uncial Witnesses by Century | | | |
|-----------------------------|----------------------|------------------------|--------------|
| Century | Class A Antiochan | Class B Alexandrian | Class C D |
| 2 | | | |
| 3 | 1 | 1 | 1 |
| 4 | 19 | 3 | 0 |
| 5 | 42 | 1 | 2 |
| 6 | 70 | 0 | 0 |
| 7 | 24 | 1 | 0 |
| 8 | 24 | 0 | 0 |
| 9 | 46 | 0 | 0 |
| 10 | 17 | 0 | 0 |
| | 243 | 6 | 3 |

1. **Class A** - The Antiochan Text type
2. **Class B** - The Alexandrian Text type
3. **Class C** - The "D" Text type

The Majuscules/Uncials: As you can see, after the third century the number of Antiochan manuscripts increased dramatically. This was due to the end of the Diocletian persecution. Alexandria peaked in the fourth century and then soon disappeared. D did not do much better.

From the third to tenth centuries there are a total of **243** majuscule manuscripts which contain the Antiochan text type. That same time period records only **6** of the Alexandrian text type and **3** of D.

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It is plain to see that the vast number of majuscule/uncial witnesses testify to the acceptance by the Church of the Antiochan text type as authentic. They had no use for the text from Alexandria, Egypt.

The Papyri: The papyri witnesses reflect the same abandonment of the Alexandrian text after the third century.

| Papyri Witnesses by Century | | | |
|-----------------------------|----------------------|------------------------|--------------|
| Century | Class A Antiochan | Class B Alexandrian | Class C D |
| 2 | 0 | 1 | 0 |
| 3 | 1 | 32 | 2 |
| 4 | 13 | 3 | 1 |
| 5 | 4 | 0 | 0 |
| 6 | 11 | 0 | 0 |
| 7 | 6 | 2 | 0 |
| 8 | 3 | 0 | 0 |
| | 38 | 38 | 3 |

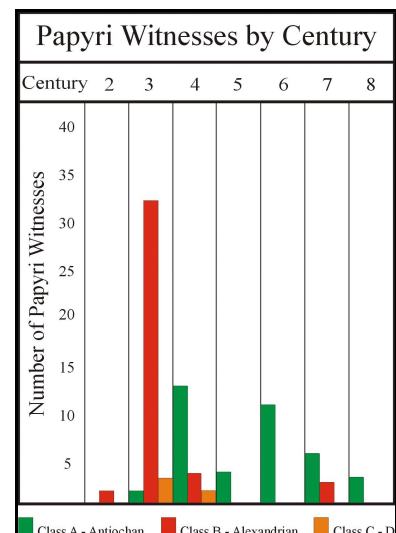
Between the second and eighth centuries there are **38** Class A, or Antiochan text type, manuscripts, **38** of the Class B, or Alexandrian and only **3** Class C, or D text type. But the third century spike of 32 for the Alexandrian manuscripts reflects a mass production for that year that fell off sharply after that, while the following centuries saw a sustained number in the production of Class A manuscripts.

These numbers can be deceiving. Even though there are thirty-two manuscripts still in existence from the Alexandrian family, they were never used **outside** of Egypt. The Church recognized that they were corrupted and rejected them.

The attached graphs illustrate the one-sidedness of the advantage of the Antiochan text type over that of either Alexandria or D in both the uncials and papyri.

In the case of the uncials the overwhelming superiority of the Antiochan text is evident.

Concerning the papyri the Third Century Alexandrian spike is clear but the consistence of the Antiochan text is undeniable.



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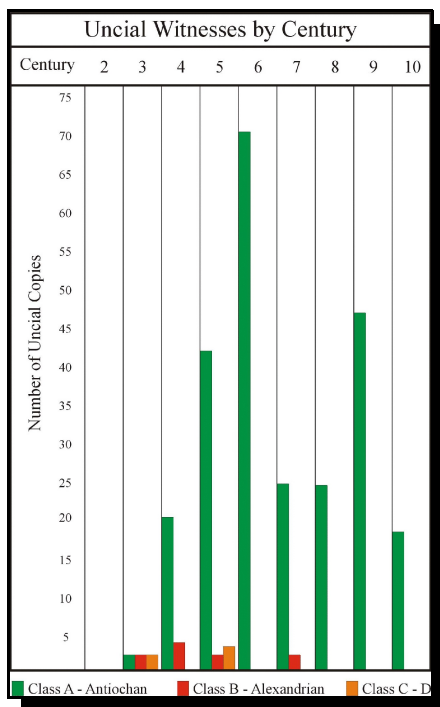
It's obvious that the Antiochan text type was the chosen text of the New Testament Church. Faced with this overwhelming evidence, the forces that hate the perfect Bible knew they had only one choice; **they had to alter the evidence** so that the strong showing of the Class A manuscripts would be sharply reduced.

It was obvious to the adversaries of the Textus Receptus that entirely too many manuscripts supported it. If only there was some way to **eliminate** that undeniable testimony. That would be impossible, for there are simply too many manuscripts to ignore. But if they didn't all exist, the job of unbelieving scholarship would be eased. So how do you make manuscripts that already exist disappear?

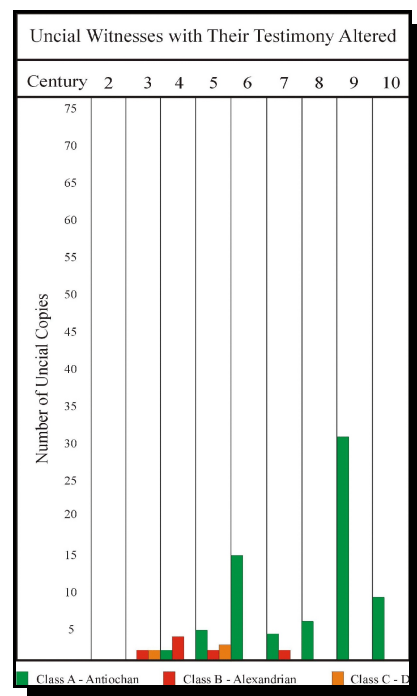
Unbelievably, in recent years witnesses **have** been disappearing from the ranks of the Byzantine text. As if by magic, the ranks of the Byzantine Text have thinned until suddenly their overwhelming testimony has been reduced to a whimper rather than a roar.

The Changing Face of the Uncial Witnesses

Before the Heist



After the Heist



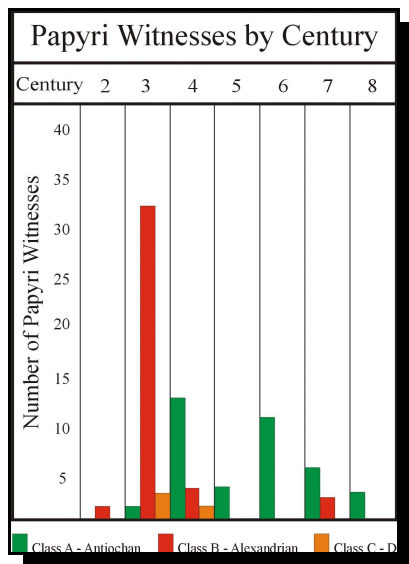
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Notice how the numbers for “D” and the Alexandrian text type have remained the same while the Antiochan witness has been greatly reduced. But this theft hasn’t been limited to the testimony of the Uncials. The very same thing has happened among the ranks of the Papyri.

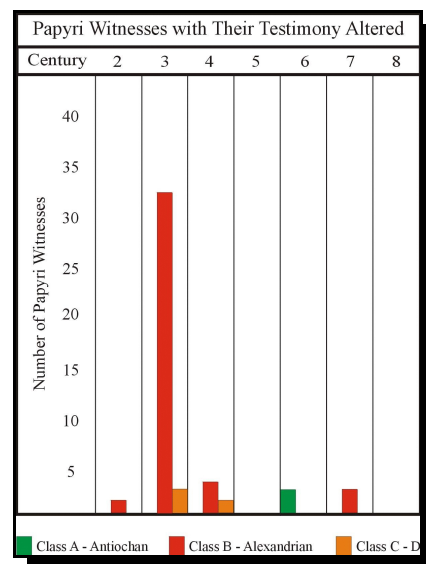
The Changing Face of the Papyri Witnesses

In the case of the Papyri the Antiochan witnesses have just about disappeared all together while the two corrupt classes of witnesses have remained the same.

Before the Heist



After the Heist



IV. Scholarly Slight-of-hand - In an effort to eliminate the obvious superiority of the Antiochan Text through attrition, textual scholars have been removing manuscript witnesses which support the Textus Receptus and hiding them elsewhere. Thus works the double magic of weakening the testimony in favor of the Antiochan text type and making the testimonies of the remaining two look artificially stronger than they really are.

The problem facing textual critics was daunting. The **overwhelming** testimony of both the uncial and papyri manuscripts supported the Textus Receptus. The problem they faced was how to **reduce** the number of pro-Antiochan manuscripts while not hurting the numbers for either D or the Alexandrian texts. The answer was amazingly simple. Rather than deal with the evidence by the three classes, or families that they plainly represent, they simply called them “categories” instead of “classes” and then **invented** two additional “categories” of manuscripts. Then they **dumped** Byzantine manuscripts into these two fictional categories in a wholesale fashion. What puts the lie to this dishonest and unscholarly practice is that they are **not** claiming that there are two new **families** of

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manuscripts. Thus, the two categories have to be filled with manuscripts from the already existing three mentioned above.

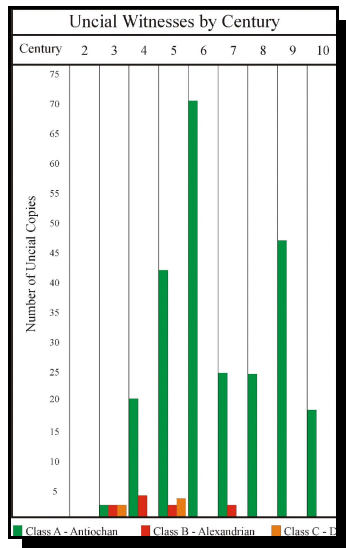
A. From “Three Classes” to “Five Categories” - In addition to the original three classes, textual scholars scoured the Antiochan witnesses for even **one verse** that departed from the standard text and then **invented** two new “categories” and **reclassified** those manuscripts into one of them. Due to their innate hatred for the King James Bible and its underlying Greek text, they labeled the new categories with numerals and then moved the Antiochan text type to the fifth, **the last** position.

B. The Five “Categories”

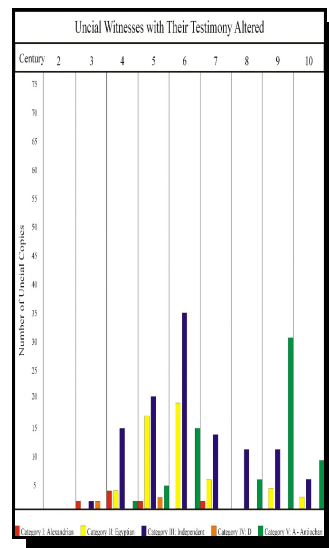
1. **Category 1** - Alexandrian
2. **Category 2** - “Egyptian” (**Newly invented**) - If they could find even one verse in an Antiochan manuscript that was changed to read like the Alexandrian text they **pulled it** from Class A and invented a class called “Egyptian” and placed it there.
3. **Category 3** - “Independent” (**Newly invented**) - If the change was independent of Alexandria they **pulled it** and placed it in the newly invented “Independent” category.
4. **Category 4** - D
5. **Category 5** - Antiochan

The scholars didn’t care how they did it as long as they achieved their desired goal, the wholesale elimination of Byzantine witnesses. Remember, once the witnesses have been eliminated then each successive new generation of eager young scholars would not even be aware of what had happened and would **actually believe** that the witnesses do not favor the Textus Receptus.

Before the Heist



After the Heist



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C. The Heist, Part 1 - You will notice that the red and orange lines of both D and Alexandria have stayed the same. But the green line of the Antiochan text type has been greatly reduced and split into the yellow and blue lines of the fictional “Egyptian” and “Independent” categories. The **actual number** of manuscripts has not changed. Just their **distribution**. Antioch has been plundered every bit as thoroughly as Diocletian did and once again, just as in the fourth century, Alexandria is there to profit from the diabolical action.

The following tables illustrate how the manuscripts of the Antiochan text type have been stolen and “re-branded” as something else. Notice how dramatically the numbers change.

Uncial Witnesses BEFORE the Heist

| Uncial Witnesses by Century | | | |
|-----------------------------|----------------------|------------------------|--------------|
| Century | Class A Antiochan | Class B Alexandrian | Class C D |
| 2 | | | |
| 3 | 1 | 1 | 1 |
| 4 | 19 | 3 | 0 |
| 5 | 42 | 1 | 2 |
| 6 | 70 | 0 | 0 |
| 7 | 24 | 1 | 0 |
| 8 | 24 | 0 | 0 |
| 9 | 46 | 0 | 0 |
| 10 | 17 | 0 | 0 |
| | 243 | 6 | 3 |

In the two adjoining charts, the column listed as “Class A” in the “BEFORE the Heist” chart is the same as “Category 5” in the “AFTER the Heist” chart. Compare the two columns and see how dramatically the number of pro- TR witnesses has dwindled.

In the 5th Century, the Class A manuscripts enjoyed a total of **42** witnesses before the heist. After the heist that has been reduced to a mere **5**, while the fictional “Egyptian” category now contains **17** and the “Independent” category gains **20**.

Uncial Witnesses AFTER the Heist

| Uncial Witnesses with Their Testimony Altered | | | | | |
|---|---------------------------|------------------------|---------------------------|-----------------|-------------------------|
| Century | Category 1 Alexandrian | Category 2 Egyptian | Category 3 Independent | Category 4 D | Category 5 Antiochan |
| 2 | | | | | |
| 3 | 1 | 0 | 1 | 1 | 0 |
| 4 | 3 | 3 | 15 | 0 | 1 |
| 5 | 1 | 17 | 20 | 2 | 5 |
| 6 | 0 | 19 | 36 | 0 | 15 |
| 7 | 1 | 6 | 14 | 0 | 4 |
| 8 | 0 | 7 | 11 | 0 | 6 |
| 9 | 0 | 4 | 11 | 0 | 31 |
| 10 | 0 | 2 | 6 | 0 | 9 |
| | 6 | 58 | 114 | 3 | 71 |

In the 6th Century the figures are: Category 5, **15**; Category 2, **19** and Category 3, **36**, instead of the **70** that belong in the Category 5, or Class A column.

You can see that the number of witnesses in favor of the Textus Receptus has dropped from **243** to a mere **71**. The imaginary “Egyptian”

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category has almost that many and the fake “Independent” category has well over that with **114**. The treatment that the papyri gets is even more criminal.

Papyri Witnesses BEFORE the Heist

In this bit of scholarly fiction, the Antiochan column has been denuded of its testimony even more severely. Instead of the healthy **38** witnesses it should enjoy, it has only an anemic **2**! Where have all the manuscripts gone? Just as with the Uncials they have been shifted to two fictional “categories” in order to eliminate the weight of the testimony for the King James Bible. Just check categories 2 and 3 and you will find them.

| Papyri Witnesses by Century | | | |
|-----------------------------|----------------------|------------------------|--------------|
| Century | Class A Antiochan | Class B Alexandrian | Class C D |
| 2 | 0 | 1 | 0 |
| 3 | 1 | 32 | 2 |
| 4 | 13 | 3 | 1 |
| 5 | 4 | 0 | 0 |
| 6 | 11 | 0 | 0 |
| 7 | 6 | 2 | 0 |
| 8 | 3 | 0 | 0 |
| | 38 | 38 | 3 |

Papyri Witnesses AFTER the Heist

| Papyri Witnesses with Their Testimony Altered | | | | | |
|---|---------------------------|------------------------|---------------------------|-----------------|-------------------------|
| Century | Category 1 Alexandrian | Category 2 Egyptian | Category 3 Independent | Category 4 D | Category 5 Antiochan |
| 2 | 1 | 0 | 0 | 0 | 0 |
| 3 | 32 | 0 | 1 | 2 | 0 |
| 4 | 3 | 11 | 2 | 1 | 0 |
| 5 | 0 | 4 | 0 | 0 | 0 |
| 6 | 0 | 4 | 5 | 0 | 2 |
| 7 | 2 | 4 | 2 | 0 | 0 |
| 8 | 0 | 1 | 2 | 0 | 0 |
| | 38 | 24 | 12 | 3 | 2 |

In the case of the Papyri the changes border on the criminal. **Everything** goes exactly as the King James-haters could want it to. Their beloved Alexandrian category retains a strong showing with **38** witnesses while the hated

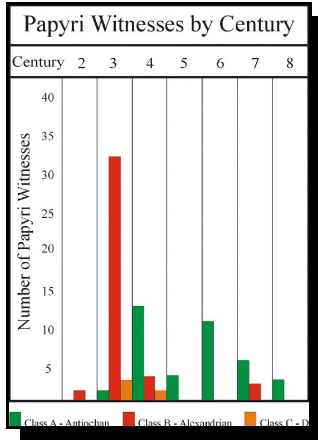
Antiochan category is reduced to even fewer than the already anemic “D.” The two **invented** categories both end up with far more witnesses than their parent, the Antiochan. The phoney “Egyptian Category” ends of with **24** manuscripts stolen from the Antiochan column and the “Independent Category” nets **12** of the absconded treasures.

This is nothing less than scholarly “sight-of-hand” and is far from **honest**.

The following charts will illustrate the theft to an alarming degree. The dishonest people that perpetrate such fraud should **not** be entrusted with the crucial task of controlling the fate of the world’s witnesses to God’s Holy Book.

On the left is a graph of the **authentic** papyri witnesses. You can clearly see the 3rd century spike in the Alexandrian family as opposed to the consistent showing across the centuries of the Antiochan.

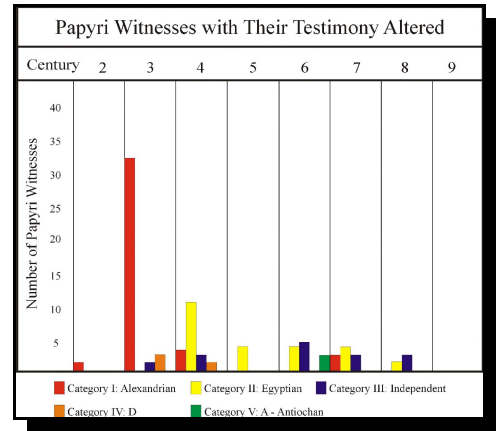
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On the right is the chart of the **fictional** “categories.” Once again, the Alexandrian and D columns remain intact while the Antiochan column has been savaged to a shadow of its former self with a mere **2** witnesses to its credit.

You can see why anyone seeing the chart on the right, but unaware of the chart on the left, would be misled to

believe that the Antiochan testimony is weak while that of Alexandrian is incontestable.



D. The Heist, Part 2 - Who was it that pulled this charade of scholarship off?

1. The Perpetrator: The “category” system is the brain child of none other than **Kurt Aland** and his wife, **Barbara**.

2. The Place: It was introduced to the public in 1987 at a conference on textual criticism in Birmingham, England. Barbara read the presentation of a work done by her husband, Kurt, entitled, *Text und Textwert der griechischen Handschriften des Neuen Testaments*, or, *The Text and Textual Value of New Testament Manuscripts*.

a. The subtitle for the work was, *A new methodological tool for analyzing the New Testament manuscript traditions*.

Until his death Kurt Aland controlled the organization that produced **both** of the most popular Greek New Testaments, the Nestle-Aland & the United Bible Societies text. Then, at Birmingham, in 1987, he and his wife tell the textual world that they’ve decided that biblical manuscripts are to be handled in a manner that is of questionable legitimacy.

Why did the world’s textual critics allow this? Because the category system played to their personal anti-Byzantine prejudice. They **hated** the manuscript supremacy of the King James Bible. Anything that would weaken the manuscripts’ pro-Textus Receptus testimony was useful to their prejudice. They are just like evolutionists who have found a way to ignore all the evidence of Creation to promote their personal faith in evolution.

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Is It Safe to be a “T R Man”

I. There Are Only TWO Bibles

A. Every Bible published today is from either the Antiochan Text or the Alexandrian Text. Both locations have bequeathed us a “bible.” But there is another heritage these two locations have left us. That is their view of the authority of the Bible.

1. The Antiochan Mentality

In Antioch they believed the Bible should be taken **literally**. They believed it was the inspired word of God and mistrusted philosophy and science. This **Antiochan Mentality** can be defined with one sentence: “The Bible is **perfect** and **cannot** be improved.”

2. The Alexandrian Mentality

In Alexandria they did not believe the Bible to be of Divine origin and exalted both science and philosophy. This **Alexandrian Mentality** can be defined with one sentence: “The Bible is **not** perfect and **can** be improved.”

II. Four Results

A. Since there are two products of each location there can be **four** different combinations.

1. The Bible Believer:

a. Mentality - Antiochan

b. Manuscript Family - Antiochan

This is the gentleman who truly believes the Bible is perfect, without error. He believes the Originals were perfect and he believes the Bible that **he holds in his hand**, the King James Bible, is perfect.

2. The Bible Corrector:

a. Mentality - Alexandrian

b. Manuscript Family - Alexandrian

This is someone who adhere’s to the **Alexandrian Mentality**: “The Bible is **not** perfect and **can** be improved.” He also accepts the Alexandrian Family as the best source of truth. You will find him using anything from a New International Version to a Good News For Modern Man. He will be critical of the concept of a word-perfect Bible and sometimes even be antagonistic to Bible believers.

3. Ignorant Christian:

a. Mentality - Antiochan

b. Manuscript Family - Alexandrian

This is someone who adhere’s to the **Antiochan Mentality**: “The Bible is **perfect** and **cannot** be improved,” but uses a Bible version based on the **Alexandrian manuscripts**. They truly believe the Bible

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to be inerrant but have no idea of the “two Bible” controversy. Some would say, “They’re hypocrites!” No, not at all. They are **babies**. This is usually the situation you find new born, baby Christians in. Endued with childlike faith they believe with all their heart that the Bible is the perfect word of God. But, they may have gotten saved in a church that uses an NIV or NASV. They have no idea these are corrupt. They’re not dishonest. They’re babies.

4. The “TR Man”:

a. **Mentality** - Alexandrian

b. **Manuscript Family** - Antiochan

Now this is the guy who can really mess up a young or unsuspecting Christians. They have the right Bible, the King James. They will even beat their chest and boldly proclaim how they would never use “one of them modern per-versions!” For all intents and purposes they look and sound like a “King James” man. But they are not. This man, in spite of using only a King James Bible, does **not** believe it is without error. They believe the King James is the best translation available from the Textus Receptus Greek text. Amazingly, they may be aware of their Alexandrian Mentality or they may be unaware they have it. What I mean is, when they say they believe the King James Bible is the perfect word of God they are **not** lying. They actually think they believe it. But they still believe all the standard Alexandrian teachings, such as:

- 1) The italics don’t belong in the Bible
- 2) The “thees” and the “thous” stifle spiritual growth
- 3) King James was a homosexual
- 4) There are too many archaic words in the King James Bible

c. The **honest ones** love the Bible and are usually teachable. They do not realize that, while they are being loyal to the word of God with their **heart**, they are being disloyal to it with their mind. It is like a man **telling** everyone how much he loves his wife but he secretly thinks she’s stupid and thinks his secretary is smarter. He is loyal to one with his heart and loyal to the other with his mind.

This man is not to be blamed for his unconscious loyalty to Alexandria. He probably started out as an “Ignorant Christian” mentioned above and went to a Bible college that instilled the Alexandrian Mentality into his mind over a slow, three-year process. He trusted his college and, although it may have equipped him well in other areas it failed him in this crucial one. Someday he will have to decide if he’s going to be loyal to his Bible or his “Alma Mater.”

d. The **dishonest ones** are dangerous. They usually have their heart set on some personal goal and they need to **look** like they believe the

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King James Bible to attain their goal. When backed into a corner they try to **redefine** what a “Bible believer” is. When they’re done their definition of a “Bible believer” doesn’t believe in a perfect Bible they can **hold in their hand**. But, strangely, their definition of a Bible believer looks an awful lot...**like them**.

III. The Illusion of Safety in the “TR” Position

A. Many preachers **want** to believe the Bible is perfect but they have heard the jokes told about Bible believers. They have heard them called “cultist.” They have heard them mocked and belittled. They have heard education deified and Bible believers portrayed as ignorant backwoods hicks. But, most sadly, they have been convinced by a teacher they trusted that no Bible is without error.

Torn between the ridicule of truly believing their Bible is perfect and benefits of **saying** they believe it, they think there is safety in retreating to the Greek text the King James Bible was translated from, the Textus Receptus. Even though they may dabble in the old, “the Greek says this” game the fact is they don’t know Greek and know even less about the Greek text. But, few others know any more than they do so they feel protected by a shield of ignorance. Thus, they can now say they believe the “Bible” (the Textus Receptus) is the perfect word of God without committing to the English God has given us.

Unfortunately their perceived safety can be shattered by just **one visit** to the text they claim is the “perfect word of God.”

B. The Problem with the “TR” Position

1. In **1 John 2:23** the King James Bible reads, *Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also.*

You notice that the last half of the verse is in italics. That means those words had no Greek support. In fact, they were inserted from the Latin. The King James translators put them in the text but placed them in italics to show they believed they belonged in the text but had no Greek testimony for them.

You can see the dilemma a “TR Man” is faced with. A true Bible believer would say, “It’s OK. They’re in my Bible so they belong there.” But someone who unknowingly “hung his hat” on the Textus Receptus is faced with the very Bible he **pretends** to believe, the King James, reading differently than the one he **really** believes, the Textus Receptus. By ignorantly elevating the Textus Receptus above the King James Bible he has painted himself into a corner.

2. Fortunately there is a way out. **There is** Greek testimony for the last half of the verse. It was found in a manuscript discovered about two hundred years after the seemingly prophetic King James translators placed those words in the English text. It was then verified by another Greek manuscript which was known to exist in the fifteenth century but was restricted from public view. The two manuscripts just mentioned are Sinaiticus, discovered in 1841 and Vaticanus, known to exist since 1481 but withheld from examination by the owner, the Roman Catholic Church! These two **corrupt**

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manuscripts form the backbone of the **corrupt** Alexandrian family yet they are the underlying Greek authority for 1 John 2:23.

a. The Textus Receptus is the best Greek text and is superior to the Critical Text which is based on the Alexandrian family of corrupted Greek manuscripts and is the text used for most modern translations... **but it's WRONG in 1 John2:23.**

b. The Critical Text is as error-riddled as the corrupt manuscripts it is based on, **but it's RIGHT in 1 John2:23.**

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Translations vs the Originals

I. Can a translation be as good as the original?

A. Only three results possible

1. The translation will be inferior to the original.
2. The translation will be equal to the original.
3. The translation will be superior to the original.

II. Three translations found in Scripture

A. "translate" in some form appears five times in three place in the Bible

1. 2 Samuel 3:7-10: A Kingdom is translated

7 And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?

9 So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba.

After the death of King Saul in 1 Samuel 31, Abner, the captain of Saul's army, installed Ish-bosheth as King instead of David. Later Ish-bosheth and Abner had a falling out. Abner, in anger, announces to Ish-bosheth that he is going to "translate" the Kingdom of Israel from Ish-bosheth to David.

It is obvious by Abner's statement of 2 Samuel 3:9 that the LORD wanted David to be king over all twelve tribes of Israel. Therefore the "translation" of the kingdom of Israel to David was what the Lord had intended before it was usurped by Abner's action

1. The "original" condition was a split kingdom that God did not want.
2. After the translation all 12 tribes were united under David as God desired.
3. The translation was **superior** to the original

2. Colossians 1:13: Salvation

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

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Here the translation spoken of is the conversion of a lost sinner to a new life in Jesus Christ.

1. The “original” condition was a lost soul on its way to Hell
2. After the translation that soul is saved & on its way to Heaven
3. The translation was **superior** to the original

3. Hebrews 11:5: Enoch’s translation, a type of the Blessed Hope (The Rapture)

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

This is the remaining of three times the word "translate" only appears in Scripture. Enoch’s tale is recorded in Genesis 5. Enoch walked with God and is known to have pleased God. He was a prophet (Jude 14) and a man of faith. God physically took Enoch to Heaven so that he would not have to experience death. This individual action is a miniature version of what Christians call "The Rapture," mentioned in I Corinthians 15, I Thessalonians 4 & Titus 2. Since the word "Rapture" appears nowhere in scripture a more proper name for this future occurrence might be "The Blessed Hope" (Titus) or "The Catching Up" (I Thessalonians) or "Our Translation" (Hebrews).

1. The “original” condition was a godly man living in a ungodly world
2. After the translation he was in Heaven without having to die
3. The translation was **superior** to the original

Three out of three times the translation is not **inferior**, nor **equal** but **superior** to the original.

III. Three Point Sermon

A. “Three Translations Everyone Needs”

1. Salvation, Col. 1:13 - Everyone needs to be saved.
2. Kingdom, 2 Sam. 3:10 - Every Christian needs to “translate” their “kingdom” to where “moth & rust doth not corrupt.”
3. Blessed Hope, Heb. 11:5 - Being “translated” out of this world is better than dying.

IV. The Superiority of Translations

A. Five Ways Any Translation is Superior (not more inspired)

1. It’s in **One Volume**, the Originals **never** were.
2. It has **Chapter & Verse** markings.
3. It’s **More Durable** than the materials the Originals were written on.
4. In **English**, the acknowledged language of the world.
5. There are **Multiple Copies** as opposed to just **one** Original.

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Now go and teach someone what you've learned!

Agape vs. Phileo John 21:15-17

Instructions:

1. Read the Bible quote.
2. Put an A or P in the blank before the quote to signify your choice of the Greek word used, AGAPE or PHILEO.

Definitions:

- “Agape” love: Deep, intimate, selfless love
“Phileo” love: Casual "friendly" love.

Part #1- How Jesus used AGAPE and PHILEO

1. __ Luke 11:42 “the love of God”
2. __ John 5:42 “the love of God”
3. __ Matt 10:37 “He that loveth father or mother more than me”
4. __ Rev 3:9 “to know that I have loved”
5. __ Rev 3:19 “As many as I love”
6. __ Matt 23:6 “love the uppermost rooms”
7. __ John 12:25 “He that loveth his life”
8. __ Luke 11:43 “ye love the uppermost seats”
9. __ John 5:20 “the Father loveth the Son”
10. __ John 16:27 “the Father Himself loveth you”

Part #2 - How New Testament writers used AGAPE and PHILEO

11. __ 2 Tim. 3:4 “lovers of pleasures more than lovers of God”
12. __ John 11:5 “Jesus loved Martha”
13. __ John 20:2 “the other disciple whom Jesus loved”
14. __ 1 Cor. 16:22 “If any man love not the Lord”
15. __ Rom. 5:8 “But God commendeth his love”
16. __ 1 Cor. 16:24 “My love be with you all”
17. __ 2 Tim. 1:7 “of power, and of love, and...”
18. __ Rom. 12:10 “one to another with brotherly love”
19. __ 2 Thes. 3:12 “abound in love one toward another”
20. __ Titus 2:4 “women to be sober, to love their husbands”
21. __ Eph. 5:28 “So ought men to love their wives”
22. __ 1 Peter 2:17 “Love the brotherhood”
23. __ Heb. 13:1 “Let brotherly love continue”
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